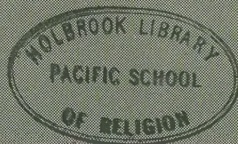


# INTERNATIONAL JOURNAL *of Religious Education*

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God, who touchest earth with beauty, make me lovely too,  
With thy spirit recreate me, make my heart anew.

**June, 1944**





*Committee Activity*

**For Youth Who Are Leaders—**  
*Training for Wider Christian Service*

## The Regional Conferences of the United Christian Youth Movement

Administered through the International Council of  
 Religious Education, 203 N. Wabash Ave., Chicago  
 1, Illinois

Give training in Christian cooperation; do not duplicate denominational conferences. For youth 16-25 years of age; special seminars for adult leaders. Apply to state councils or denominations for registration cards.

*Fellowship in Work*



*Photos by Phillips*



*Recreation*

### **Southern Conference**

Lake Junaluska, North Carolina  
 July 15-19

Director, W. Norman Cook

Cost: Registration Fee, \$2.00; other expenses approximately \$10.00

### **Rocky Mountain Conference**

Geneva Glen, Indian Hills, Colorado  
 August 7-13

Director, Lloyd Nichols

Cost: Registration Fee, \$3.00; Room and Board, \$10.50

### **Eastern Conference**

Lake Winnepesaukee, New Hampshire  
 August 14-26\*

Director, Isaac K. Beckes

Cost: Registration Fee, \$6.00; Room and Board, \$23.10

### **Central Conference**

Lake Geneva, Wisconsin  
 August 21-September 2\*

Director, George Oliver Taylor

Cost: Registration Fee, \$6.00; Room and Board, \$23.50

\*One week students will be admitted, with decrease in cost.

*Sunset Vespers*





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Volume 20—Number 10

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# *Noli me condemnare*

*"Do not condemn me  
are the words issuing from Job's mouth. (Job 10:2)  
He is speaking to God out of the bitterness of his soul*

*He continues  
with one of the harshest denunciations of God  
in all literature*

*"I know this is in thy mind  
If I sin, then thou wilt watch me  
And wilt not absolve me from my guilt."*

*Job has met in his own experience the ancient problem*

*"Why do the wicked flourish  
and why are the righteous reduced to poverty?"*

*Pain should be the result of sin  
but often it obviously is not  
Therefore God must be cruel.*

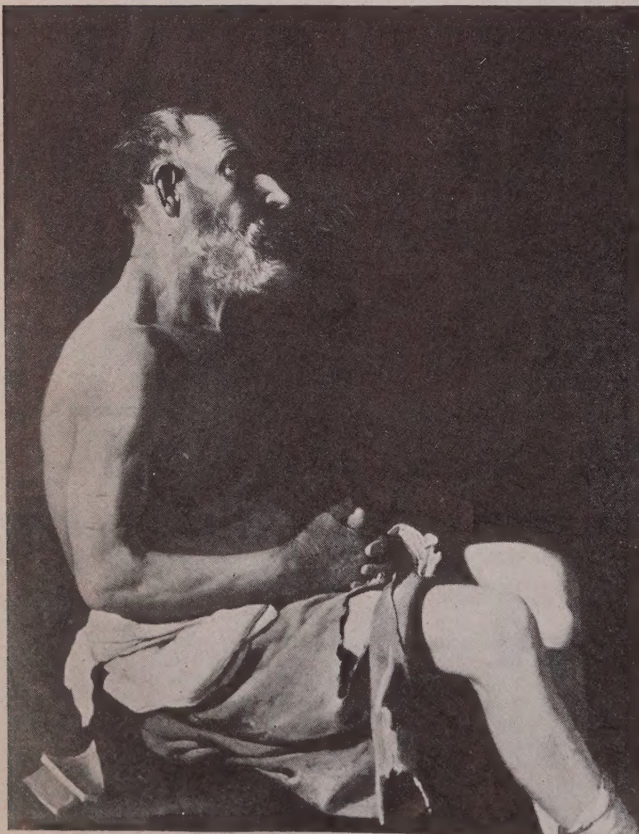
*Job never really finds an answer to this problem  
although he is eventually silenced by God's majesty  
and power*

*The wisdom of later centuries gave the answer  
The good never really suffers  
whatever may happen to their fortunes or their lives  
for they dwell always in the presence of God  
where no sorrow can touch them and they are at peace*

## Job

By Diego de Silva y Velasquez  
(Spanish 1599-1660)

Courtesy of the Art Institute of Chicago,  
Charles Deering Collection



This painting of the protesting Job was made by the head of the Spanish school of painting—and one of the greatest portrait painters of all time—Velasquez. It is the work of his youthful years, perhaps soon after his first visit to Italy, where he became acquainted with the "black shadow school." The painting of the hair, beard and draperies, however, shows precocious maturity.

Velasquez' pictures are characterized by smoothness of technique and finish and by a use of light and atmosphere that was far ahead of his times. He spent most of his career as a painter and palace marshal at the Court of Philip IV, where he did many portraits of the king and of other members of the royal family. Two of his most famous are of the children, Don Carlos on horseback, and the Infanta with her Maids of Honor. He also painted a number of fine religious pictures, the greatest being his "Christ on the Cross." Like this one of Job, it shows a stricken figure against a dark background. Velasquez' paintings did not receive the attention due them for nearly two hundred years. This painting was discovered and identified as one of his in 1923. It was at first known as "Dying Seneca" but in 1936 the quotation was recognized as taken from Job and the classification corrected.



# EDITORIALS

## Summer Opportunities for Training

THE LAST SEVERAL YEARS have witnessed a steady growth in the use of the summer vacation period for all types of Christian education. Vacation schools, junior and junior high camps, young people's conferences, family camps, adult conferences, and leadership education schools have dotted the country by thousands and numbered their participants by hundreds of thousands. Yet we have just begun to scratch the surface. Extensive and proper use of summer opportunities for Christian education can revitalize the church!

We wish to speak here especially of the summer opportunities for training youth and adults for service in and through the church. The summer conference or school of Christian education is a unique experience in group living at a spiritual level. It easily commands a higher than average leadership. It is especially conducive to worship, and many a person dates a new era in his devotional life from his first summer conference. It gives opportunity and incentive for study. It helps to put balance and perspective back into the hurried life of these times.

Since the heart of leadership development in Christian education lies in this relation of study, the understanding of methods, and practical experience in teaching or group work, to a vital, life changing, personal Christian experience, these qualities of the summer training enterprise are especially significant. Someone has said that underlying all applications of skill in Christian education must be a deep, inward and continuing experience of real religion if we are to expect spiritual results. No training has as great an opportunity to produce this result as does the summer conference or school.

To a far greater extent than should be the case, these summer training enterprises have been planned, financed and promoted "from the top" with relatively few local churches taking advantage of them, let alone feeling any obligation to support them. We believe that if the local church leadership could be given a true vision of the values of summer training, all our facilities would have to be vastly expanded.

After all, the place of the summer training enterprise is no longer a question of experimentation. Testing has been long and thorough. Many pastors can testify as to the cumulative effect on the life and leadership of a local church when year after year an unbroken stream of selected young people go through summer conference training, and when adult workers have the advantages of conferences or schools. The church not only builds up a skilled leadership, but a body of folk who have had great experiences in creative Christian fellowship, who have learned to know their Bibles better, who have found new values in worship, and who have an enlarged concept of the church.

The church that has made a wise and persistent use of summer conference training is generally more cooperative in the program of the denomination, more ecumenical, more community minded. It is more aware of resources

for Christian education and sets higher standards for its work. Its program is less likely to get into a rut, for its workers are continually getting new motivation and new ideas.

For this summer of 1944 hundreds of training opportunities are planned, denominational and interdenominational. To these the vast majority of local churches will be utterly indifferent. Those churches which do respond may be divided into two groups. One group will do little planning. They will announce the conferences late and send anyone who is willing to go. Delegates will go with little or no guidance as to what they may expect or what the church expects from them. When they come home there will be little effort to use intelligently their enthusiasm and experience.

The second group of churches have planned faithfully and well, the best of them all year. Funds have been provided and everything possible done to make attendance possible for those who ought to go. Delegates will include those who are ready for a worthwhile experience personally, those who will make a contribution in keeping with the aims and purposes of the conference, those who, through ability and understanding and loyalty, will make the conference training enrich the life of their church. These churches will send delegates with an awareness of the needs of the church and with an expectation of a continuing service. They will know how to use them when they return. Even the church that starts *now* and plans wisely can get far-reaching results.

To which of the three groups does your church belong?

H. J. S.

## What They Think—VI

THE MEMBERS of our Advisory Committee on the Post-war Church continue to tell us what they think.

A certain chaplain who has already sent in one statement which we have used, writes us again. He agrees with the article of Dr. Bernard Iddings Bell in a recent *Harpers* to the effect that multitudes, when they come back from the war, will not have a place for religion because they had none before they went; unless, let us note, the church will cultivate the three attributes of simplicity, sincerity and sympathy. The writer, Chaplain Frederick W. Cropp, Jr., adds: "I hope that the people who are facing the future with wisdom are going to give us this time not so much a group of goals but practical and uniform ways to achieve the high goals which Christians have always had."

And what shall we say about the man who writes what he admits is on "the exhortation line" to the effect that the time between our two global wars had its tragedy also in what it did to the spiritual lives of mankind? "Many of us," he adds, "do not wish a pre-war world in many of its ramifications." Here is an insight we would do well to heed.



# Twenty years of Council service

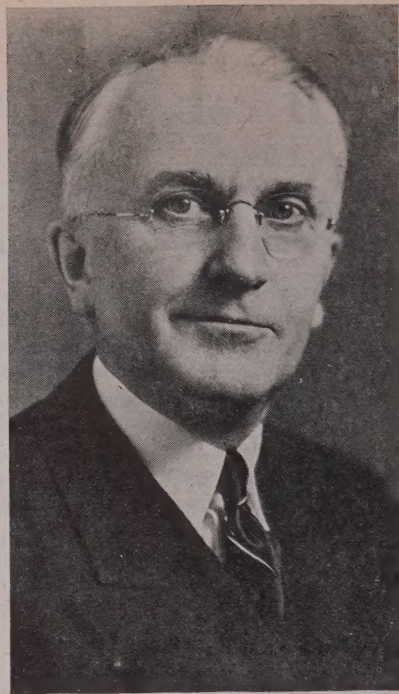
The Editorial Board believes that there come occasions when even the Editor must be denied the right to determine the entire content of his magazine. The following article and picture are inserted in high-handed fashion by the Board and the General Secretary.

**F**OR THIRTEEN YEARS the readers of the *International Journal of Religious Education* have benefited by the wise leadership of its editor, Dr. P. R. Hayward. Many who have seen his name on the masthead and have read his editorials and articles have undoubtedly wished that they might meet him and know him better. It therefore seems fitting that the twentieth anniversary of his first staff relationship to the International Council of Religious Education should be used to tell you more about him and his record of service.

In 1918 the national church bodies of Canada and the National Council of the Y.M.C.A. were seeking a man to take a leading place in creating and extending the national boys' work program of the Canadian churches. They chose for this position one who had demonstrated conspicuous success for ten years as a local church minister. As you well guess, this man was our good friend, P. R. Hayward, who was destined to take a conspicuous role in the religious education movement during the succeeding twenty-six years, and whose contribution still continues.

In 1924, shortly after the International Council of Religious Education was formed, Dr. Hayward was called as Director of Young People's Work. In this capacity he guided the International Council's youth program and its Older Boys and Girls Camps through the most difficult period of their history. As a medium for planning a truly interdenominational young people's program, he organized the Committee on Christian Life Program, which is still successfully carrying on its work as "The Committee on Religious Education of Youth." In 1927 Dr. Roy A. Burkhart was called to share the responsibilities of this growing work. Together they directed the program until 1935 when Dr. Burkhart entered the pastorate. The widely used *Christian Quest* materials for youth and youth leaders were prepared. As a natural outgrowth of this experience in cooperative endeavor, the United Christian Youth Movement was organized in 1934, tying together in one great undertaking the youth work of forty-two denominations and several general Protestant youth agencies, such as the Boy Scouts, the Y.M.C.A., and Christian Endeavor.

In 1931, when Dr. Paul H. Vieth left the staff of the International Council to join the faculty of the Yale University Divinity School, Dr. Hayward was asked to take over the editorial direction of the *International Journal* and general responsibility as Director of Educational Program. Due to the financial limitations of the depression years, he carried these responsibilities in addition to part-time youth service until 1937, when a full-time leader in Young People's Work was called. During the years



In May 1944 Dr. P. R. Hayward completed twenty years as a member of the staff of the International Council of Religious Education.

1935-36, he also served for fourteen months as chairman of the staff of the International Council, carrying general administrative responsibilities under Dr. Harold McAfee Robinson, the Acting General Secretary. In 1938 he closed his fourteen years of service as youth director to devote himself to the educational program and the *Journal*.

The limitations of space do not permit any adequate review of the important accomplishments of this able leader in the field of educational program. Among the enterprises in which he had a major role are the completion of the Curriculum Guide, the work of the Committee on Basic Philosophy and Policy, the closer integration of the advisory sections of the Council, the reorganization of the constitutional structure of the Council in order to bring the educational work closer to the Council as a whole, and the study of the religious education movement which is now under way.

In this twentieth year of service, Dr. Hayward now is turning his creative mind more completely to the development of a better and a more widely used *International Journal*. In this undertaking, where he has already rendered a vital service, we expect to see notable results.

Those who have worked with this good friend have come to love and respect him as a philosopher, a poet, a dreamer of practical dreams, an able analyst, and a dependable counsellor. Few men have had a more enviable record of service. Without exception his staff colleagues are grateful for the everyday influence of his integrity of purpose, his able mind, and his indomitable spirit. We salute him on this occasion when he completes twenty years of Council service and wish for him an equal record in the years ahead.

**Roy G. Ross**

*International Journal of Religious Education*



# We learn brotherhood

By becoming brothers

By J. H. Marion, Jr.\*

---

*A creed becomes real when it is lived. A Southern college boy has a conversion experience that changes his life.*

---

UNLIKE BILLY SUNDAY, Gypsy Smith and other disciples of the "sawdust trail," I was never able to go back and put my finger on the day and hour when I became a Christian. I grew up, normally and happily, in too warm a Christian home for that. But I am able to go back and put my finger on the day when my Christianity itself underwent a conversion experience—when, suddenly and without warning, a new experience breathed into my religious living a new vitality.

It happened in college in my junior year. That winter, while attending a Student Volunteer convention "up North," for the first time in my life I sat down at the same table and ate a meal with a Negro. The meal itself was commonplace enough—one of those ham and potato-salad affairs they so often serve you in church basements—and for the others present there was doubtless nothing unusual about that meal whatever. Yet for me it was not simply extraordinary but revolutionary. A southern boy, "born and bred in the brier patch" of a bi-racial world, I was steeped in southern feeling about the Negro. The old taboo against eating with Negroes appeared to be as deeply ingrained in me as my love for my mother. Yet, as I entered that room that day, there at this table was a young Negro and next to him a vacant seat, and before I knew it I had slipped into it and was not merely breaking bread with him but actually rubbing elbows with him in the process!

Just what I expected to happen I don't know, it was all over so quickly; but what did happen was so unexpected and transforming that I have never ceased to regard it as a real conversion experience. It was exactly as if a part of me that once was imprisoned was no longer in prison, or that I was unburdened of a lot of ridiculous spiritual baggage that I had been needlessly carting about. The simple act of being a brother, in a way that up to then I had thought physically and psychologically impossible, made my Christianity a warmer, richer, more colorful thing than it had ever been before.

Looking back on it now, I believe that experience did for me two important things:

*It pulled scales from my inward eyes, so that I saw both*

\*Pastor of the Grace Covenant Presbyterian Church, Richmond, Virginia

June, 1944

people and truth in clearer perspective. Though as a youngster I had often played with colored boys and loved our colored cook devotedly, the real personalities of Negroes had all too soon been hidden behind that scornful label, "niggers." But this boy at my elbow—one of the first really cultured Negroes I had ever met—seemed to know nothing of that contemptuous term, nor to feel any shame if he did. He ate, joked, laughed, exactly as if his color made no difference whatever! Maybe, I remember thinking, maybe it didn't! Anyway, suddenly he seemed no longer a Negro but a human being, and my "blind spot" was no longer there. The pattern of segregation had ceased to be a barrier to understanding. Christ, for me at least, was in that Negro youth that day, and the Master was known to me anew, as to the Emmaus Road disciples, "in the breaking of bread."

The experience also broke chains that once fettered my will, so that I was free to do things I had never dared to do before. In my race relations, to be sure, I am still bound to a great extent by custom: one has to be if he is to live in the south effectively. But never since that fateful meal, I believe, have I been the slave either of custom or of prejudice. On the color line there is for me no frowning wall without a gate. A wall of sorts, of course, is still there; but it has a good many gates, and through them I have often walked in fellowship and mutual labor with Negro people. I have been released, whenever I felt the deed would do good and not harm; to walk, talk, eat and work with Negroes, to write of their needs and hopes and dreams, and to preach to white people about them what I am sure is the Gospel concerning them. And the actual birth of this freedom dates back, I have long been sure, to that hour when brotherhood became not simply an idea but a fact of experience.

I wonder, indeed, if real Christian freedom, or deep understanding, can ever begin otherwise. We often speak of "learning by doing" as if that principle were a modern discovery, when, as a matter of fact, it is at least as old as our New Testament. St. Paul spoke of those who are "ever learning but never come into a knowledge of the truth," and Jesus said, "He that doeth the will of God shall know of the doctrine." And may not the second of those words explain the paradox of the first? May it not be that, with all our learning of brotherhood, we shall never "come into a knowledge" of it until we dare, despite our sundering racial chasms, to be brothers?

It was said of a character in one of Ellen Glasgow's novels, "He was perfectly willing to recite the Apostles' Creed so long as he was not expected to practice the Sermon on the Mount." But nobody ever learned brotherhood that way. A real knowledge of it is never the product of a recitation but the upshot of a demonstration. By reading and repeating words we may catch the *idea* of brotherhood; only by leaping walls we do find the reality and joy of brotherhood. We sing,

For not with swords loud clashing  
Nor roll of stirring drums,  
With deeds of love and mercy  
The heavenly kingdom comes.

Comes where? In the social order only? Well, *there* surely, but it's "with deeds of love and mercy" that the Kingdom comes, not merely in the outer world, but inside our hearts as well.



**I**N A TENT on an African hillside the members of the Service Men's Christian League of the 33rd General Hospital met for two evenings to discuss what they expected of the Church and what they wished the Church to do. The observations expressed herein are, as far as the writer has been able to make them, a faithful reporting of the consensus of opinion of this group.

The thoughts of one small group of Christians serving near the battle front may not be sufficient for a picture of the changed ideas and ideals of all Christians in military service, but they do indicate such changes. And the Church at home would do well to take account of the new attitudes which returning service men and women will bring with them. Not only have the laity in service been affected by the experiences through which they have gone; a large number of the younger clergymen who have been serving as Chaplains also have revalued their religion. It is perhaps too much to expect that the war will bring about an upheaval such as the Oxford Movement in England, but if the Church wishes to keep the loyalty and support of service men and women it may need to be imbued with a new spirit and be willing to use new patterns.

### Religion is personal and practical

When a man is separated from his home church and all that connection with that church has meant, he is thrown back largely on his own reserves of religion, even though chapel services and other services conducted by Chaplains are not neglected. For these men have habitually centered their religious life in the church, and their activity in the church and worship within its walls make up a large part of their religion. This is not to say that Church work and Church attendance has been all of their religion, but to state a fact which is all the more apparent when those avenues of expression are closed to them, and they are placed where they can view their past religious life objectively in the light of greater need for the sustaining faith.

A more personal religion, a more direct approach to the Supreme Being, a brightening of the inner light—call it what you will—emerges as the answer in, I should say, the majority of cases. A man realizes that the home church surroundings and ritual are not necessary to worship. He dimly realized these things at home, but in the light of the stars above his sleeping place, they stand out with startling clarity. He suddenly finds that God's

# What service men expect of the church

By Pfc. Julius T. Jones\*

presence is not limited, but universal.

Protestant services in the Army must, of necessity, be different from those a man has known at home, because they must be universal. They must try to meet the needs of various denominations, although they are likely to partake more of the nature of the services to which the Chaplain has been used. But because they are different, men find that they can worship in more ways than they thought possible, and this naturally leads to a more personal worship, even in the midst of the chapel service.

Closely allied to this is an emphasis on practical religion. In such a situation men need strength to meet the realities. Preaching in the Army is apt to be much more matter-of-fact than in civilian churches, shorn of the frills of oratory and the insistence upon less important aspects of Christianity. Such preaching is usually shorter, both because of this matter-of-fact treatment of the subject matter and because of the demands of the situation. Religion for life is demanded by the service man, otherwise it is not going to be possible to hold him to the church; but it follows also that he is ready for that kind of preaching and teaching, and will expect it in his home church.

### The church needs new patterns of organization

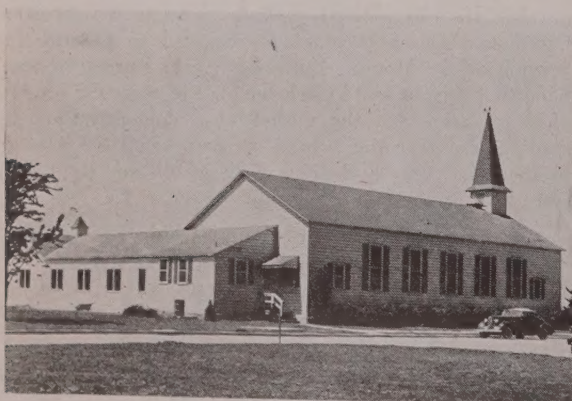
The full impact of these experiences has not yet been fully assessed; perhaps it will never be fully appreciated. And yet they are real, and the question is: what will the Church do about it? At this distance it is almost impossible to delineate the mechanics involved; for our purpose it is sufficient simply to state certain suggestions as to aims and trends.

#### —Recreation centers like the USOs

Many churches and groups of churches have set up Service Centers and recreational facilities for men in the Services. These have served a very fine purpose, and the fact that they have been so widely used by the men is an indication of their appreciation for such facilities. But if such are desirable in time of stress, why are they not just as desirable in peace time?

It is questionable whether the church and Sunday school are sufficient to hold the young people of this day. Why cannot returning soldiers, sailors and marines expect that the church may continue in a field which it invaded as an emergency measure; why cannot the church recognize that church centers can and do serve a practical purpose in binding young people to the church? Which is to suggest

\*President, Service Men's Christian League, 33rd General Hospital.



The Army chapel may have some effect on church architecture.  
C. E. Mellberg



that the attempt be made to have the church serve as a community center more fully than it ever has in the past.

Opportunity for supervised dancing (which is a part of many Service Centers) and other wholesome recreation ought not be too much for the church to offer its young people. The fact that it has been done so successfully in certain circumstances is an indication of what might be done generally. But it must be recognized that such an attempt must be made in a spirit of a more liberal attitude toward the younger people. It is not necessary to let things get out of hand, but neither is it necessary to let the long-faced "old fogies" with 1890 ideas insist upon a decorum entirely out of keeping with present-day life.

#### —More interdenominational cooperation

One of the most potent forces likely to come from the experiences of men in the Armed Services is a greater tolerance for the religious beliefs of others, and a certain impatience with the small doctrinal differences of which so much is often made by zealous denominationals. Men have found that although of diverse faiths, they can cooperate in worship and religious enterprise, and if that does not give a boost to the tendency already apparent toward closer cooperation and perhaps union of various sects, I am much mistaken.

When they look at *The Link*, publication of the Service Men's Christian League, and compare it with an all-too-large amount of the denominational literature produced for young people, they recognize that the combined brains of the various denominations can produce a quality that should prevail everywhere. For men find in *The Link* a realistic approach to Christianity not always found elsewhere, but withal a high spiritual quality many churchmen might think was impossible in such a publication. Its direct approach to the living realities has impressed men more than its editors perhaps think.

In such a case, is it improbable that they may be impatient with less than what the best brains of the Church, working together, might produce? And that they have found that Christians are bound together by a bond higher than any denominationalism is undeniable—because they have lived and worked in harmony in spite of minor differences of belief.

#### —Less overhead in church plants

There may be also a tendency to question the necessity for such overhead for numerous church plants, when a combination might prove not only less of a financial burden but provide even better facilities. They have seen services conducted in the same building at different times by Protestants, Roman Catholics and Hebrews, without undue friction. The Army chapel, a case in point, serves admirably for all these groups, and it may be that a church plant which might be used by more than one denomination may be somewhere in the future. Such a plant might have two or three chapels for simultaneous services, with other facilities to be used in common.

In passing, it might be noted that the Army chapel may have some effect on church architecture, because many a man has commented upon its simplicity and utility, while retaining the marks of a place of worship. And the small space taken up by offices is invaluable to the Chaplains; why not something of the sort, even in the most modest church buildings?

---

*The church with 1890 ideas will not attract the loyalty of returning service men and women, according to this spokesman for one group. Will your church be ready when they get back?*

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#### —Ministers for men

Now a word about the Chaplain. To say that he is appreciated by the men of the Services is a vast understatement. He is the spiritual guide, confidant and help of the soldier; he is respected as an officer but accepted as a brother. An enlisted man in the Service is in a peculiarly helpless position; he cannot conduct his affairs as he did in private life. And in any difficulty he goes to the Chaplain. It need not be a spiritual problem; in fact, in more cases it is some problem affecting his physical situation. This attitude may well lead to a closer bond between men and their ministers, but a warning must be sounded here. These men will expect that the ministers will be as much *men* as their Chaplains were, and I foresee that clergymen must broaden their shoulders to meet these new needs and demands in a manner acceptable to men.

The Chaplain himself has a changed outlook that augurs well for the ministry when these men return to their charges and parishes and pulpits. They, too, have learned the advantages of religion stripped down to its essentials, and I believe they will preach in that vein. They have learned also to work with men. In so many cases the minister's work has been too largely with women of the church, but these former Chaplains can certainly get on well with former Service men, and it is likely that more can be done in the church with and through the men than has been the case in the past.

There may also be a new tendency to take religion to men where they need it. Since both the laity and the clergy in the Services have found that the church building is not necessary to proper worship, what is to prevent an attempt to take worship into places given little thought in the past? There may be something in the nature of a movement toward societies having traveling Chaplains, in places where church plants are not feasible, and in places the Church has not touched actively.

#### —Leadership in world peace

Lastly, returning Service men will expect that the Church raise its voice loud in the making of the new world for which they are fighting. They will expect that the Church serve as their mouthpiece in the making of a just peace from which no new war will arise in twenty years, or even in fifty or a hundred years. They will expect that the Church will make its weight felt in community problems as never before.

The experiences of men in the Armed Services have done something to them spiritually: I think it is almost entirely to the betterment of their religious outlook. They know that the period of readjustment after the war may not be easy, but they hope to find a Church which will help sustain them and the world. And if the Church expects to fulfill its mission, it would be well to "think on these things."



# Train for worship in the vacation school

By Nellie M. Wagar\*

**D**O YOUR JUNIORS ever sit through a worship service with faces expressing a sense of martyrdom? Do they ever get bored and restless during the church period of worship? Does your pastor wish that the young people and adults knew many more hymns and, in general, much more about worship than they now do? Has he ever said that he wished people would come to church to worship even if there were no sermon? What is the cause of this lack of appreciation of the experience of worship? The answer is that such appreciation grows out of study and training and in our church schools we do not have enough time to give to it.

That worship is the supreme function of the church is more and more being acknowledged by the leaders of our churches. Schools, civic organizations, radio and the press can meet practically every other need of the human being today except that of worship. But worship must have reality and vitality if it is to result in new lives and in righteous action. If worship includes elements which boys and girls either do not believe or do not think important, it will not be vital in their living.

## Vacation schools give time for training

It is true that with the present one-hour period allotted to Sunday religious education there is not enough time for training in worship. The vacation church school, however, does offer a rich opportunity for just this type of important training. Not only is there time in the three-hour period for this study, but the fact that the school continues from day to day means that the learning is not lost because of six days' attention to other things before being repeated.

Also, vacation schools have the opportunity to lift up actual work and play experiences into religious experience. If worship is held at the latter part of the morning in a vacation school, all the experiences of the day can be given their religious significance in feelings of worship. Practically every text written for vacation schools emphasizes the opportunity and need for doing just this thing with every project or unit of work that is undertaken. Field trips, acts of service, hand craft work, discussions, council meetings and sharing experiences in the search for knowledge may all bring the participants into close communion with God if the leader is aware of her opportunity.

## Learn church symbolism

In addition to these natural opportunities, however, there are other very definite things that vacation school

teachers can plan to do. There is a rich symbolism in every church edifice about which its members know little. In the Middle Ages when people read their story books in pictures and symbols, there was an education in these meanings which we are prone to neglect now because we are too dependent upon the printed page as our chief symbol of meaning. When boys and girls once discover the meanings of every picture or carved or painted shape in window and stone, they will be led to worship even though they do not understand the words of the preacher. While primary and junior boys and girls do not comprehend abstract symbols and truths, even they can understand the simpler meanings of the cross, candles, lily, crown, altar, and arched windows. Intermediates can have a thrilling time exploring the meaning of every symbol in their church, including the trefoil and many other symbols of the Trinity. The writer has known several ministers who thought they had little symbolism in their own church edifices, but who after a tour through the building were amazed to see how many symbols with religious truth were hidden in every stone, glass and wood carving.

## Learn great hymns

The church has always been sufficiently conscious of the power of music to write great hymns expressing the praise and faith of the people of each age. The history of the Christian Church shows that each time the Church has been persecuted, there was a new wave of hymn writing to start the people singing about their particular faith. It is as if creeds can come and go as long as they are merely repeated, but when they are sung they remain forever. The War Department knows full well the power of indoctrinating the men through the use of appropriate music. Aside from nonsense songs, most army songs have a definite thought pattern to stimulate those who sing toward certain beliefs and action. How much more carefully they censor the words of every song the service men sing than does the church select the songs its children sing! Many adults get their ideas about God, Christ, sin, and salvation more from their hymn books than from their Bible or preacher.

It is not enough to teach the words and music of new hymns in vacation church schools. Anyone can sing Luther's song, "A Mighty Fortress is Our God," and can sing it with a certain amount of feeling if he believes that God is truly his help and fortress. But how much more he can feel himself a part of that long procession of noble Christians if he knows the story of Luther's faith and dangerous days out of which his hymn came! How much more courage he can gain if he knows the courage of the life behind the words! Every time I have told Luther's story to intermediates, there has been a warm response to his heroic Christian life and the sincerity of his hymn.

Boys and girls often sing hymns as if they were merely written, like popular songs today, for sale. It is hard for them to believe that people actually felt and believed the very words that they put into great consecration hymns. In vacation schools one can find time to give the thrilling story back of the writing of every new hymn learned. Teachers will reply that some hymns do not have much of a story back of them. The answer is that there is a life back of that hymn regardless of the length of the incident that caused the writing of it. The writer of a hymn must feel his truths before he writes them into poetry. A teacher can piece together the known facts about a writer's life,

\*Field Work Director, Baptist Missionary Training School, Chicago, Illinois.





Theodora Kerr

Boys and girls need much guidance in planning and conducting their own worship services.

information about the social life of the age and country in which he lived, together with the thoughts found in the hymn itself, and come to think of the writer as a real, living person, who meant the words he wrote.

If teachers do not know the stories back of these hymns they should use at least one good handbook to a standard hymnal or books of hymn stories and hymn dramatizations. Often boys and girls can create their own dramatizations of the writing of certain hymns which help them to sense the reality of the experiences which lay behind them.

#### Learn to pray

Most teachers have helped boys and girls to compose sentence prayers of gratitude, but training in religious life must not stop there. Boys and girls in a vacation school have times when they need to pray for forgiveness, for guidance in learning, for strength to live up to their ideals, and for willingness to share hard tasks. Prayer in the life of many people is always some type of petition, asking for things and thanking God for things. The great adoration of God which has been the central theme of the worship of the Church for two thousand years is scarcely found in many of our church and vacation schools. God is seldom adored for who and what he is in himself. Until our ideas of God grow through contemplation on his very nature, our lives will be small as they stretch feebly out toward a small god. Books of prayers for children written in their own language will often help the teacher to sense the unlimited variety of ideas about which a child may talk to God.

Boys and girls need to be helped in vacation schools to experience these many types of praying. They can have the spontaneous prayer of thanks when a discovery has been made; the printed prayer of a litany which they have carefully worked out expressing their own feelings; the

guided silent prayers; the prayers prayed in unison written by either themselves or others; the prayers prayed by a leader, lifting up thoughts suggested by them, and the extemporaneous short prayers by children in a planning service.

#### Learn to use Bibles and hymnals

Sometimes leaders attempt to have boys and girls create their own worship services, but give them so very little help in constructing the services that the programs are a hodgepodge of elements with but very little worship in any of them. Boys and girls need much guidance in understanding the meaning of what they are doing and in searching for appropriate materials. They should not be expected to find, like a needle in the haystack, somewhere in the Bible what they want to say. They should be guided to the lives of certain people in the Bible whose experiences were such that they might have something to say on the theme of the particular service of worship. Questions from the teacher about familiar stories and ideas expressed will often guide the committees to make their own discoveries. Often they should be using the Scripture references of the units being studied. Likewise, with hymns, boys and girls need training in order to understand the organization of their hymn book, its indexes, tune names, devotional helps, and responsive readings. Just as the child in day school needs much training in the use of a dictionary, the child in the church or vacation school can be given valuable training in the practical use of his Bible and hymn book.

Symbols, hymns, prayer, Scripture readings—these are all tools to aid in the worship of Almighty God. Surely every vacation school teacher should plan worship training as one part of the development of her unit of study. At least one-half hour every day should be given to this; if possible a whole unit should be so used.



# For every child—God

## How one city reaches unchurched children

By Elizabeth Atkinson Taft\*

**C**HILDREN are a casualty of the war. War threatens that sense of security which they vitally need if they are to "stand firm under the pressure of life." A child's home may be broken up at any time. Only today a seven-year-old was found crying, hidden under the stairs. His father had gone to war. Multiply this child by thousands whose fathers also have gone. Add to this number those whose parents are so eager to earn more money that they leave their children alone all day or even place them in an orphans' home.

With war, too, comes often a lowering of moral standards. As children look around them they cannot help but feel their world is upset, but wonder what really is right and what wrong. They, too, are upset and need something that is stable, a faith to tie to. They need the influence of religion; they need God.

Yet, if statistics are correct, half the youth of America attend no church or church school. It is probable that they have no religious training at home. How, then, can they know God? How can those who are interested find these unreachd children and try to see that they are given religious training?

The city of Syracuse is doing this in as many ways as ingenuity can devise and consecration accomplish.

### Women call on newcomers

Newcomers to the city are reached largely through organized groups of women enlisted in the organization Interchurch Women, a department of the Council of Churches. Hundreds of women attend the two-day institutes and the "coffee hours" of this group and cooperate in the entire religious life of the city. Hearing of the crowds of strangers moving to Syracuse, some to stay but a few months, some to make it a permanent home, they began to plan how they could interest these newcomers in church homes. The city had been divided into sectors for the war effort and this arrangement was used for the calling.

By this time everyone was used to people knocking at their doors with all kinds of requests, so it was easy to knock and invite them to come to church. A committee is set up for each sector, and this committee is familiar with the churches in the sector, the hours of services, and the ministers. Although the callers are all from Protestant churches, they keep in mind the Catholic and Jewish families and invite them to attend their own churches. Only newcomers are called upon under this plan. The names are obtained from the Board of Education of the schools, the housing authorities, and the "Welcome Wagon." The latter is a commercial service to newcomers—

\*Director of Religious Education, Council of Churches, Syracuse and Onondaga County, New York.

usually a woman caller who gives to each stranger a packet of trial purchase cards and information about local business firms and includes also a card from the Council of Churches inviting them to go to church. All names from the calling are turned over to the ministers with appropriate information. This calling is now going into its second continuous year.

### Weekday pupils go on Sunday too

The weekday schools of religion come in touch with many children who have no church home. One teacher who does a good deal of calling found that almost all of the families who had no church connection now, did have at one time. Many had moved from smaller towns and did not like the city church. They did not know the people, everything was strange, and they drifted away. Perhaps there might not be so many unreachd children if those who are "old members" of churches made more of an effort to keep those who come as visitors.

One weekday school which began the second semester of this year found that out of thirty-seven children, eighteen had no church connection. In less than a month, thirteen of these children were going to the church school and they are still going. The weekday teachers took the children to the church room where they would be on Sunday, introduced them to the director of religious education, and had the minister talk to them. In no time these children felt at home in the church and saw that they were wanted. One of the group joined the church at Easter time.

### School principals help out

Another way to find children who do not go to church, is to ask the public school teachers and principals about



Ellis O. Hinsey

A craft period after school proved popular in several churches.

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them. Many of them are doing a fine piece of work in helping children find a church home. One principal did it this way: After taking a religious survey of his school, which numbers almost 1000 pupils, he found about 400 attending no church. So he planned a series of Tuesday morning assemblies in the auditorium. To these each week he invited one at a time the ministers from the churches in the neighborhood. He introduced them to the children as a minister "whose church is near where you live." One Tuesday there was a Jewish rabbi, another a Baptist, another a Catholic, still another a Negro minister. During the assembly each minister talked to the children.

Another principal looked over a great many Old Testament Bible story books, picked out the one he thought best suited to his age group, and read part of the story aloud to them in assembly. Then he told them where in the Bible they might find the rest of the story and asked them to be ready to tell the end of it to him. Still another school principal calls a nearby church when a new child comes who has no church connection.

#### After-school fun at the church

A church in one city had a story, craft and music hour once a week right after public school. The principal, who was a Catholic, went to each room and told the children about the meeting. She was much interested in having them go and hoped, as did the church, that it would result in the children's attending that church regularly. The purpose of the story hour was not only to provide recreation for children in an area where there was no playground and many children, but also to interest the children in a church home.

A craft period after school in another church was so well liked by the boys and girls that they begged to have it Saturday morning as well. Some of the Saturday morning period was used for choir practice for those interested in music, and this choir was used once a month in the church school hour.

A church located in a neighborhood where the church families had moved out and non-church families had moved in, has done a fine piece of work in reaching these new people and making them a part of the church family. There are boy and girl scout troops; there is a shop where fascinating things can be made. There is, of course, a church school on Sunday and a weekday school in the week. In summer there is a vacation church school. The religious services seem just as popular as the others. This year the church has had a series of community and church night parties where the young people from the community and those of the older members have played together.

#### They know they are wanted

In all of these churches and in the after-school activities the teachers made the children feel that they were really interested in them. They made friends with them. They tried to have them see that this neighborhood church was their church, where they were wanted. All the activities were planned with age group interests in mind.

Such approaches take time and sincerity. One who is making a personal call cannot ring a bell, say a few words and pass on. After inviting them to church, it is best to see that someone calls for them and takes them to church.

(Continued on page 37)

## Mr. Mayer enters new field of service

### An announcement by the General Secretary

REV. OTTO MAYER, Director of Research for the International Council of Religious Education, recently entered a new and significant field of service. On April 1 he joined the staff of the Bureau for Intercultural Education, with headquarters in New York City. He is Associate to the Executive Director of the rapidly growing program of this organization. It is devoted to creating inter-group understanding, particularly through the public schools.



Otto Mayer

It has become a tradition around the International Council office that when anyone wants the latest facts and figures about something in religious education, he asks Otto Mayer. Mr. Mayer has been with the Council since December 1, 1927, when he was called as Research Associate. Since 1932 he has been Director of Research. He has conducted surveys and made studies to provide assistance for those preparing curriculum materials and administering the field program of the International Council. He was responsible for basic studies on the status of religious education in the local church. He was executive secretary of the Committee on Research of the International Council, as well as a member of the Committee on Research and Education of the Federal Council of Churches. He was taking over new responsibilities in connection with the newly organized Inter-Council Conference on Religious Research when he took up his new work. He is an ordained Congregational minister.

Mr. Mayer was book review editor for the *International Journal of Religious Education* and through his department prepared also the quarterly lists of curriculum materials, the department "Where Are the Facts," and the annual Christian Education Bibliography, so useful to *Journal* readers.

Mr. Mayer is a member of the Board of Directors of the Religious Education Association. Since 1940 he has given part-time service to the Presbyterian College of Christian Education in Chicago, offering research courses and supervising graduate students in their work toward their Master's degrees.

During nearly seventeen years with the Council, Mr. Mayer has given devoted and effective service in its work. His rare sense of humor has enlivened many a staff party. The Council family "Oak Lawn Club" at Conference Point, Lake Geneva, was his special creation and under his direction. His analytical mind and cooperative and brotherly spirit have meant much to the fellowship and work of the staff and the Council. The best wishes of all will go with him and his family in this new field of service and life.

Roy G. Ross



# Living up to the ten point platform

**Examples of successful operation of weekday church school programs which have emphasized particular standards in organization and administration**

**A**TEN POINT PLATFORM for weekday schools of religion has been established to set standards for the rapidly growing weekday school movement. These principles have been maintained in varying degrees in different communities. This platform is given herewith and is followed by three examples which show how certain of these principles have worked out in local communities.

## *The ten point platform*

1. A year of planning before launching the program.
2. All religious groups working closely together.
3. Parents accepting their responsibility for the school and supporting it in every way.
4. Public school officials cooperating heartily without controlling.
5. A representative and reliable weekday church school board continuously on the job.
6. A course of education in religion as well planned and implemented to its purposes as the course in the public schools are to theirs.
7. Teachers as well trained for teaching religion as the public school teachers are trained for their work.
8. A supervisor—trained, experienced, and religious—working with every school.
9. An expenditure per pupil (in proportion to the teaching time) equal to that for his public school education.
10. The spirit as well as the letter of the law preserved in all relationships.

## Careful advance planning

**Reported by D. N. Ester\***

**O**N NOVEMBER 6, 1940, in a regularly scheduled meeting of the Kankakee Ministerial Association, a discussion was carried on concerning religious teaching in cooperation with the public schools. No action was taken at this session but the following month a committee was appointed to study the matter and report back. On May 6, 1941, at a regular meeting of the Association, the Rev. Fr. Brown, rector of the Episcopal church in Elgin, Illinois, and leader of the weekday movement in that city, addressed the group. In September of the same year Fr. Brown addressed a union meeting of the churches of Kankakee.

During the winter of 1941-42 a committee worked on a Constitution for a Community Council of Christian Education which would be the responsible agency for a school if it were to develop. After a number of readings and revisions a constitution was approved.

\*Chairman, Council of Christian Education and of Interfaith Council, Kankakee, Illinois.

On July 24, 1942, a special meeting of the Ministerial Association was called and groups of the members were assigned to get in touch with the clergy of the Roman Catholic, Jewish, Lutheran and Orthodox Greek churches and with the pastor of the Tabernacle. An effort was to be made to get in contact with every organized religious group in the city. At the September meeting it was reported that a substantial majority of all religious groups was willing to work together on the plan. At that meeting it was also reported that the superintendent of schools, Mr. Irving Munson, had agreed to bring the matter to the attention of the Board of Education. At the October meeting a letter from Mr. Munson was read which stated that the Board had discussed the matter but had taken no action.

In November 1942 Dr. Erwin L. Shaver, authority on weekday Christian education, spent a day in the city, speaking to the students of the high school in the morning, the members of the County Ministerial group in the afternoon and in the evening to a meeting of about sixty representatives of the churches of Kankakee. He explained the plan in detail and answered questions. At the December meeting of the ministers it was agreed to purchase 200 copies of a weekday promotional brochure which the ministers would distribute to their official boards with an explanation of the plan. This was done in the months that followed.

After further discussion by the ministers in the spring of 1943 another approach was made to the public schools. The superintendent of schools agreed to allow representatives of the various groups to present the plan to the Board of Education at the September 1943 meeting. At that time the Catholic and Protestant representatives presented the proposal in detail and the matter was thoroughly discussed. In the October session the Board of Education voted unanimously to allow the various church groups to have the boys and girls in grades seven and eight for one hour of instruction each week, all instruction to be given outside the school building.

Several meetings followed in quick succession with representatives of the Roman Catholic, Jewish, Lutheran and Protestant groups. Release cards were agreed upon and members of the Inter-faith Council were delegated to go into the public schools at the direction of the superintendent and distribute the cards and statements. This was done in three of the schools. There has been an excellent spirit of cooperation in this Inter-faith Council and at no time has there been any controversy over any point raised. Each group has absolute control of its own teaching program. The Council simply functions for general matters such as time of release of pupils, statements to parents and transportation of pupils where needed. The Council drew up a statement of Purpose, copies of which have been mimeographed and distributed to all concerned.

Classes began on January 26 and enrolled 87 per cent of the pupils in the classes reached. They run for one full hour. All ten points of the platform have been achieved in the program thus far.



# Cooperation among religious groups

Reported by Daniel W. Staffeld\*

**I**N CITIES where there are a number of Catholics and Jews it is hardly possible to conduct city-wide weekday religious education on released time from public schools without inter-faith cooperation. The problems are the same for all: the prevailing ignorance of things religious, the increase in delinquency, the fear of anti-Semitism, and the fear of revolution. As one Catholic leader said recently, "We are as much interested in having Protestant children receive Protestant religious education as in having Catholic children receive Catholic religious education."

The job to be done involves setting up schools alongside the public schools but not as a part of the public schools. Each faith has its own schools, receives its own children, and uses its own teachers and curriculum. The areas in which inter-faith cooperation functions are: jointly approaching the School Committee to ask for released time, preferably on a staggered plan; agreeing to what school districts and what grades will be selected; deciding on the days and hours of instruction in the designated districts.

In the city of Boston a permanent Inter-Faith Committee has been established as a subcommittee of the School Committee and works on matters which must be jointly cleared. Such matters have to do with deciding on the opening of new weekday schools, the date of the opening classes in religious education, holidays, reporting of absent pupils, and the procedure to be followed on stormy days.

It has been found in Massachusetts that Roman Catholics, Greek Catholics, Jews, Christian Scientists, Lutherans and other Protestants can work together in a friendly and cooperative mood. In fact, the relationships among the faiths are probably better now than were the relationships among the various local Protestant denominations fifty years ago. No matter what their faith, these religious leaders act as gentlemen and fair-minded American citizens.

The public school authorities are very careful in the practice and maintenance of the principles of religious liberty and the separation of church and state.

## Cooperation with public schools

Reported by P. H. Gwynn, Jr.†

**W**EEKDAY RELIGIOUS EDUCATION in North Carolina is a cooperative enterprise sponsored by the North Carolina Council of Churches and committees appointed by interested denominations. Collaboration of the North Carolina educational authorities is also secured by having the State

\*Director of Weekday Religious Education, Massachusetts Council of Churches, Boston, Massachusetts.

† Chairman, Committee on Weekday Religious Education, North Carolina Council of Churches.

Superintendent of Public Instruction serve as a member of the Council's Committee on Weekday Religious Education.

Decision as to how the instruction is to be inaugurated and administered is wisely left to the leaders in each local community. This makes possible a high degree of flexibility to meet the circumstances and needs of different groups. The venture is usually promoted and organized by a committee representing all the local churches in the district.

The North Carolina program began in the high school, because credit for the work taken there is offered by the state, if its standards of instruction are met. However, the movement is now rapidly spreading to the elementary school, even in small communities. At present weekday religious education is a vital part of the public school experience in about one hundred cities, small towns and rural districts throughout the entire state of North Carolina. More than twenty thousand pupils are enrolled.

The State Department of Public Instruction provides certification for properly qualified teachers in this field. The candidate must be a graduate of a standard four year college. He or she must also have completed successfully the eighteen hours of professional work required of all teachers and fifteen hours of Bible. As a consequence, the instructors in this field display a high degree of professional spirit. They have an active state-wide organization affiliated with the North Carolina Education Association. This year they are engaged in research on the curriculum, meeting as regional groups in professional workshops.

All courses in religion are elective, freely chosen or rejected by students or their parents. The privilege of a parent to withdraw his child from a course in religion at any time is carefully protected. Classes, under the ruling of the Attorney-General, are held inside the school building. Since most communities have teachers who are certified by the state and are paid salaries comparable to those received by the teachers of secular subjects, the work is on a par with the best academic offerings in the school system. Teachers of religion are nominated by the committee representing the religious interests of the community. But they must be approved by the school board, and, once elected, are expected to abide by the same administrative regulations governing the conduct of other instructors.

No extravagant claims are made for the North Carolina plan. The courses are designed to supplement, not supplant, essential activities of home, school and church in the process of character building. The central purpose of those who guide the movement is skillful instruction in the content of the Bible and the application of its teaching to the problems of everyday life. A correlative objective is the recognition of religious truth as a vital element of a complete education.

Since the aim is a knowledge and workable understanding of the spiritual lessons contained in the Scriptures, the chief textbook is the Bible. In many communities it is the only instrument in the hands of the pupil. This means that the course is relatively inexpensive and safeguarded, to some extent at least, from sectarian indoctrination. Most teachers, of course, employ a wide variety of aids in the preparation of their work. Because the offerings are always elective, instructors have the incentive to use all possible means to illumine and dramatize the truth they wish to convey. Unsolicited comment from parents, educators, and the youngsters themselves would indicate a gratifying success in the achievement of this goal.



# Facing problems in youth work

By Isaac K. Beckes

**I**S THE CHURCH failing in its work with youth? No! And Yes! But why put it that way? Why not say that there is a splendid company of Christian youth today as a result of the effort of the churches? In almost every church there is a nucleus of these loyal young folks who are willing to answer any challenge Christianity can give; trained to undertake tasks in the name of Christ that few generations of youth could undertake.

At the same time, why not honestly admit that hosts of American youth are outside the bounds of the Christian family? Why not admit that the church is failing to lift many of those in its activities out of life's ruts of superficiality and mediocrity? There are weaknesses in the church's program for youth, and they ought to be faced. Of these weaknesses at least three are major and need to be faced at once.

## Need for greater vision and effort

There is in the average church a basic lack of understanding of what goes into a total youth program. The Sunday school class and the Sunday evening society or fellowship which meets for an hour or two hold little real challenge for present day young people. Even though the church may shout that young people, by failing to co-operate, are not loyal to the Kingdom of God, it may be that the intuition of our youth is more accurate than we like to think when they fail to connect the youth program in the average church with the Kingdom of God.

All agree that the youth program in the local church should include opportunity for experiences of many types: group worship, study, discussion, personal devotion, recreation, leadership responsibility, recruiting of other young people for the Kingdom, financial obligation, and Christian action. Space does not allow a consideration of what is being done in all of these areas, but we can illustrate with one or two.

Take the field of study, for instance. Never has it been more clearly necessary that the individual Christian needs to be well informed. Christian issues of world importance are being decided every day with frightening rapidity. Issues which in former generations would not have perturbed the thinking of the church, are now clearly Christian. Removal of the Japanese from our west coast is no longer a matter of military precaution; it is a Christian issue. Decisions of the State Department can no longer be regulated to the affairs of Caesar; they have Christian implications. The election of a senator is not merely a Democratic and Republican game of mud slinging, but involves the development of a Christian world of tomorrow.

Christians of the evangelistic tradition cannot dodge their responsibility to be informed. At the bases of the development of the American system of public education, is a realization of the necessity for intelligent study of the

problems of life. But a high school and too often a college diploma usually puts an end to any real intellectual effort. Study of contemporary problems and intelligent interpretation of issues are a definite part of the Christian task. A glance at the study material available in the average local church serves only to warn that the young people are inadequately trained for Christian living and too poorly grounded in truth, religious and secular, to wrench themselves free from the prejudices and emotional bias of our time.

Enough churches have developed adequate youth programs to show that it can be done. Many churches have been partially successful. But it is unfortunately too true that leaders in multitudes of churches have no vision of what goes into a well balanced program.

A part of the total picture is inadequate time for young people's activities. Youth work today is an all-week program. Christian youth cannot be challenged by activities which require only an hour or two a week. Church facilities must be available to them at all times. Young people are gregarious and will use the church as the center of their gatherings just the same as any other place, but the church must make provision for them. Recreational provisions, yes, but not only recreational provisions.

Recreation is not an end in itself, and many an American community which has gone all out for recreation as the cure of all adolescent problems has learned that recreation is not all it is "cracked up to be." Youth needs a purpose, a task at which to labor; mere busy work will not do. Every church needs its work project, its project of social action, and its project of community service in which young people can participate with a sense of accomplishing something worthwhile. The church can become a beehive of planning, program, preparation and work activities in their vision and effort.

Young people cannot be expected to make the church the center of their lives if the church never has anything for them to do. If the church cannot find time to provide stimulating activities for youth, someone else in the community will. The soda fountain welcomes young people at all times, and for the price of a five cent drink will be glad to have them stay for two hours or more. The movies, the bowling alley and skating rink daily welcome youth. Even the schools are becoming centers of activity for youth in after school hours. Only the church is dark and foreboding from Sunday to Sunday. Are these secular interests more concerned about young people than the Christian church? Can it be true that the Church of Christ has become too busy to care for the needs of its young?

## Adult leadership needed

A second major problem which churches must face up to in their youth work is the absence of trained and competent adult leaders of youth. A look at the records of those taking the standard leadership training courses of recent years will show that adolescent departments have run far behind the other departments, and of youth leaders

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*Remember the Christian Youth Conference of North America at Lakeside, June 27-July 2. For Regional Youth Conferences see inside front cover page.*

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making the training, church school teachers have been predominant at a time when the most creative work being done with young people is not in the church school class but in group work.

Proportionately few adult Christians take the task of working with young people seriously. In recent years a major part of the youth work in the average church has been borne by older young people. Now that they have been taken from the communities by various phases of the war effort, even the high school youth programs have been hard hit in many churches because the churches had no adult leadership to replace the older youth.

Basically, the absence of lay adults in positions of youth leadership in our churches is not a matter of training but of commitment. Adults complain that they haven't time to give, but when has a truly consecrated Christian been too busy to meet the call of human need? When the churches get dead earnest about serving youth, adult leaders will be found. And when Christian adults are thoroughly committed to the Christian task, they will find the time to work with Christian young people—plenty of it.

### No Community Program for Youth

A third major problem which the churches must face is the lack of a community program of Christian education for young people. Churches complain about the secularization of community life, but very few communities have taken any steps to unify community life around the church and religious principles.

Unfortunately the churches in thousands of American communities have been a divisive influence in community life, actually hindering community influence. They have often been the most selfish and self-centered of all the community agencies, refusing to cooperate in anything that did not pay off in evident strength for the local organizations.

An able and conscientious superintendent of schools recently said, "I am concerned about the ministers in my town. Two of them had a fight in one of our stores and the storekeeper had to separate them. There are six ministers in our town who participate in the local ministers' association. But when the association meets, only three of them will come at a time. When one group comes, the other stays away." From a school principal also came this statement. "The only place the young people have to gather in our town is the beer tavern. When they get tired of that they go to nearby towns in search of excitement. Some of us tried to arrange for a center where our young folk could gather under wholesome conditions and competent supervision. Our banker, who gets drunk every Saturday night, supported the project. The owner of the tavern where the young people now 'hang out' helps. Religious leaders in our community are against the center."

Who is it that unites our communities to accomplish matters of community welfare? The Red Cross can unite the community to get funds for the relief of sufferings. The Office of Civilian Defense can get all kinds of leadership when invasion threatens. Even the youth are pressed into service to sell Tuberculosis seals, to gather paper and cans for the war effort. To support the community programs of social welfare, the Community Chest unites all the community forces. But these are all secular interests conducted under secular auspices.

Where are the religious emphases which unite the com-



Samuel D. Mysel

Young people are gregarious and will use the church as the center of their gatherings if provision is made for them.

munity in unified and sacrificial effort? When do the churches assume responsibility for community leadership? What united programs of Christian education give the community a core of religious belief about important issues? The truth is that the churches of most communities have never developed a community program of education and action for young people. And it is no wonder that the church gets shoved off on to the periphery of community life among the incidental items in the minds of youth. If Christianity is not strong enough to unify American communities around its principles, it will never unite the world. Young people may not think the facts out, but they instinctively sense it. They are interested in giving their lives to important causes.

Without any community program of Christian education and action for the young, secular forces, secular aims and principles easily dominate community life. Young people nurtured in a secular climate grow up to be interested in secular things. What right have the churches to complain when they have made no united effort to change the climate?

The churches could conduct a community program over an extended period of several years to train the youth of the community in the building of Christian homes. They might, on a long term basis, use the paper, the radio, the schools, and all the other community facilities in this task.



They could set up counselling services, set up training courses, and furnish the best of guidance material. They might even conduct missions on the Christian home on a community basis that in the long run would win more souls to the Kingdom of God than a whole gross of traditional evangelistic campaigns. After a period, the unchurched of the community might even come to know the difference between a Christian and a pagan home. The whole community might begin to feel that the principles of Christian living are important to happy married life. It is possible that the divorce rate in the community might decline. And the young people of the community, churched and unchurched, might come to look to the church for guidance in home-making.

The same might happen in race relations, in education and action leading to world order, in education for Christian citizenship, alcohol education, and in the development of interfaith understanding. But the churches will have to work together to develop such programs for youth on a community basis. The spirit of a God who is dedicated to the creation of a world where all men live as brothers,

cannot come to a community through churches which will not work together to keep religious principles at the center of community life.

The present day churches are concerned about the young people, but in most communities this concern is still in mass. Not yet have they learned to take to heart the lessons of this present war—that wars are won not by vast appropriations and the announcement of broad strategy but pillbox by pillbox and beachhead by beachhead. When the churches in a local community get concerned about young people as individuals; when they get concerned because Betty Jones is marrying a pagan, because Bill Smith is selling his soul for a dollar, because Joe Turner is superficially unconcerned about the crucial problem of today,—then Christian youth work will take on a new vitality. When the spirit of the living Christ stands constantly in the minister's study or presides at every meeting of the church board or is in the consideration of every council of churches saying, "but these are the lost," then the church in the local community will face up to the task of ministering to its youth.

## The first vacation church school

FIFTY YEARS AGO, in Hopedale, Illinois, was held what is believed to be the first vacation church school ever conducted in the United States—perhaps anywhere. The director and chief teacher was Mrs. D. T. Miles, wife of the pastor of the Methodist Church in Hopedale. The school was open to children of all churches or no church. More than forty enrolled, most of whom are shown in the accompanying picture taken at the parsonage after the close of one of the sessions. The school was held five days a week for twenty days in May and June 1894.

Mrs. Miles had been teaching in the public school a couple of years and had taught a weekday class in religion on Saturday afternoon during the four preceding years. She found that the Sunday church school period was not long enough to give the necessary training in knowledge and use of the Bible and that the length of time between Sundays made it hard for the children to remember. As she foresaw the children idle during the summer months it occurred to her that this would be an opportunity to organize a daily school for Bible teaching. She inquired of religious educators, preachers, bishops and others. No one knew of any such school but they thought it a good idea, so she went ahead.

The School Board gave her the use of the school building and the Town Board granted use of the adjoining park. Parents contributed a dollar for each pupil to pay for supplies. These supplies included a number of things which are still considered indispensable for vacation schools: blackboards, pencils and paper, sand maps, construction blocks, modeling clay, sewing materials, and picture cards.

The program was based on a study of the make-up and use of the Bible. Finding references, spelling Bible names,

learning place and physical geography and memorizing Scripture passages were included in the study. The teaching was graded to the pupils' capacity, since this was the period when Pestalozzi, Froebel and Herbart were gaining attention to their ideas of considering the learners as well as the subject matter. Each pupil was to have a Bible of his own. The Bible Society furnished a few for the pupils who had none. Some of the study was done with the group as a whole and the balance was carried over later by the assistants in charge of the four divisions.

The activities which kept the children busy during the day included many which are still popular: songs, hymns, story telling, contests, physical exercises, marches and pantomimes. Some of these took place indoors and some—such as the pantomime of the wanderings of the Children of Israel—were carried on in the park. Normal training was given to the senior division, in line with a type of study popular at the time.

Mrs. Miles, whose home is in Urbana, Illinois, has lived to see the vacation church school movement grow during these fifty years until last summer, it is estimated, there were 90,000 Daily Vacation Bible Schools attended by 3,000,000 children.



Vacation school group at Hopedale, Illinois, fifty years ago.



# I think I'll resign

A teacher has a little talk with herself

By Axchie A. Bolitho\*

**M**R. JORDAN'S a horrid man, that's what he is. To look at me like that just because I was fifteen minutes late! I think he should have been glad that I got there at all. I wonder if he meant me at the council meeting last Friday night when he talked about the effect a late teacher has on her class. One would think I was getting paid a big salary for teaching that class. I suppose it does upset the class, though. I'm sure I never did get those babes in hand this morning. Johnnie and Marjie were quarreling over the pictures when I got there. I can't see why Miss Agnew couldn't have stayed with them until I came. Her boys are bigger. I'm sure they could have waited for her a few minutes.

I can't get over that council meeting Friday night, either. What if it was the first one I had attended in three months! Did Mr. Jordan just have positively to beam and say in that insinuating way: "Why, here's a surprise! See who we have here!" I guess he doesn't know how many dates I get for Friday nights. He seems to think it is immensely important for us teachers to talk over the problems of our classes. I don't see that it helps much. It certainly didn't help me any this morning when I tried to get Jack to shut his eyes while I prayed. I had to break off in the middle and make him stop hitting Bob over the head with his box of crayons.

I believe Mary did say that they had a course in the teacher-training school last fall that helped her a lot about keeping order. She got the idea that children are happy when they are really learning. I was surprised this morning when I passed her room. I looked in and, I declare, if those kiddies weren't listening as if their lives depended on it. That wild Tom was standing right by Mary's side looking up into her face. He was positively shining. I had a notion to go in, but being late, I didn't. I must ask Mary what she was talking about. Maybe she was telling a story.

If I could ever tell a story like that! I always read mine. Miss Agnew tried to tell me I ought to know my lesson well enough so I wouldn't have to read everything. Maybe she has a better memory than I have, being a department superintendent and all. Anyway, where does she think I get all the time! She actually asked me to read a book on *How to Tell Stories!* Of all the nerve! I said, "Oh, I never read a big book like that!" and explained how busy I am. I don't know why she got so red in the face; I'm sure I was polite about it.

That was just after Mr. Jordan had asked me to register for the teacher training course. I thought it terribly

thoughtless of him. He ought to know that a young girl has something else to do besides study all the time. That was just the time Cousin Jack was visiting us. When I explained that to Mr. Jordan he gave me the queerest look and said: "Miss Alice, would you mind telling me why you wish to teach a Sunday school class?" I started to tell him how much I love those primaries, they're so cute; but he just turned on his heel and went off. I almost resigned then, but all the other girls are doing something in the Sunday school and I wouldn't know what to do with myself on Sunday mornings.

Thank goodness, there's one thing I do that pleases everybody. We girls used to go home right after Sunday school, but when we all took classes Mr. Jordan impressed on us the importance of attending church. I'm sure I don't exactly see why, but since he insists, we all stay. It's not so bad since all the officers and teachers sit together up front. It makes me feel a bit important. Miss Agnew says we ought to listen carefully to the sermons; they're supposed to help us understand Christian doctrine—whatever that is. I'm sure I don't see why I need to know Christian doctrine. My kiddies are only primaries after all, and can't be expected to know much. They do ask the funniest questions, though. Marie asked me where God is, and when I said "In heaven," she wanted to know where heaven is and how God can see us all the time if he is in heaven. I'm sure I didn't know what to say. Kids do ask such queer questions! I wonder if I listened more carefully to the sermons if I might find out a little more about God myself.

They certainly expect a lot from us teachers. Mr. Jordan asked us to try to read the Bible through this year. Of course, there are parts of the Bible that are interesting, but for the most part, I just can't understand it. We were supposed to know a lot about it when we left the junior high department, but I'm afraid I didn't. If it's as important as they say, maybe I'd better try to read some of it once in a while.

Perhaps I'd really better resign after all. It's getting just too much. Miss Agnew asked me the other day how many of my children I had visited in their homes. I had seen Betty, of course, when I spent the afternoon with Jane last week, but I'm sure I don't know why I should go running around all over town visiting all those children. Why, I don't even know their parents! If Miss Agnew just knew how timid I am about meeting strangers!

It was rather awful, though, when Miss Agnew showed me Jimmie's card the other day. He hadn't been to Sunday school for seven weeks. I just wrote "Left" on the line that said "Reason for Absence." Miss Agnew had written "with a broken leg" after "left." Why should she make me feel mean like that? At any rate when she asked me to go with her to see Jimmie, I couldn't think of any reason why I shouldn't. We found him walking around on crutches. It seems a car hit him and broke his leg. Miss Agnew acted as if she thought it was all my fault that no one at the church knew about it for so long. It seems his mother has to go out to work and Jimmie has to stay alone a lot. But I don't see what I could have done about it anyway.

If they don't stop picking on me this way, I'll just resign; then maybe they'll appreciate all I do for those youngsters.

\*Anderson, Indiana



# Missions to Christian Teachers scheduled

# My hopes for the mission to teachers



THE COMBINED Missions to Christian Teachers and State Conferences on Evangelism through the Church School, conducted under the joint administration of the Department of Evangelism of Federal Council of Churches and the Department of the Advance of the International Council of Religious Education, are already scheduled in some twenty-four states. They are tentatively planned in a number of other states for which definite announcements will be made in another month. The list of dates, states and cities for which the combined missions and conferences have already been scheduled is as follows:

October 8-10	District of Columbia, Washington
October 11-13	Virginia, Richmond
October 15-17	New Hampshire, Concord or Manchester
	Missouri, Kansas City
October 18-20	Massachusetts, Boston
	West Virginia, Charleston
	Ohio, Columbus
October 22-24	Vermont, Barre
October 29-31	Maryland-Delaware, Baltimore
	Colorado, Denver
	Arkansas, Little Rock
	Indiana, Indianapolis
November 1-3	New Jersey, Newark
	Nebraska, Lincoln
November 8-10	Missouri, St. Louis
	South Dakota, Watertown
	Oregon, Portland
November 12-14	North Dakota, Fargo
	Washington, Yakima
	New York, Rochester
	Illinois, Decatur
November 15-17	New York, Albany
November 19-21	Pennsylvania, Harrisburg
	Oklahoma, Oklahoma City
November 26-28	North Carolina, Charlotte

The absence of a state from the above list does not mean a Mission-Conference will not be held but simply that the date and place have not yet definitely been determined. Also it is possible that there will still be adjustments in some of the above dates or cities.

The State Conferences on Evangelism through the Church School will call together the field personnel with selected pastors and directors of religious education from over the state. They will spend the day sessions of two days planning a state-wide program of evangelism through the church school for the state. Various suggestions will be made for carrying this program out, including the projection of additional Missions to Teachers, Sunday Conventions on Evangelism through the Church School, expanded and enriched leadership education and increased emphasis on evangelism in the local parish program.

The Mission to Christian Teachers will serve the leaders of the city and region in which the Mission is held and will be a demonstration of one way by which the emphasis on evangelism through the church school may be carried out. These Advance pages in the coming two or three months will be used to interpret this program to be carried on in the states.



By Howard J. Baumgartel\*

A SAD STORY from the battle fronts tells us about men who need courage to do their work and faith to overcome the fear of death, but who have never been taught to understand the Bible, to pray, to tie themselves up to the meaning of things in the large. There must be grave defects in sectarian Christianity and public education when we have to send men out to die, illiterate in basic religious knowledge, without any personal commitment that changes and holds them.

The Mission to Christian Teachers has been created to meet this need. It takes for granted all the excellent efforts we are making to strengthen the church schools of America. It provides for securing new volunteer teachers and teaching facilities. But it goes farther than we have ever gone in this one direction: bringing all our program to the focus of decision and commitment to the Christian life. It is with this hope that we look forward to this timely emphasis on the evangelistic note.

It is most fortunate that this movement comes at a time when we are all seeking to make the total program of Christian education more effective in the family, the home and the community and in the reconstruction of world society. Many hundreds of communities in the nation are expanding religious education programs through vacation church schools in all types of communities, and weekday religious education in a wide variety of forms. Such an advance along the line gives us a strong base from which to carry forward this much needed evangelistic thrust.

Another reason for doing this particular thing at this time is found in the world-wide suffering due to total war. The great mass of humanity does not want such a war even to recur. Even many who have no place for religion are searching for a new way to insure freedom, equality, and brotherhood in economics, politics, education and the total social process. Of one thing we are certain: secularism at its best, cannot create a society free enough from the corrupting influence of the lust for power to influence world attitudes so as to secure a just and durable peace. The stable society we hope for is rooted in Christian convictions about God, man, and society, and in personal commitment to the way of life that these convictions imply. Here we find the spirit and motive which is "curative and creative," not merely "repressive." If our social order is to become strong, the church, through her educational outreach, must raise up a generation of men and women grounded in a faith in God and a sense of personal social responsibility. This educational outreach can come to its climax only when it touches the motives and lays hold of the will. And what is this, in the best sense, but evangelism. The Mission to Christian Teachers is aimed at adding the needed note to all else we do and is of basic importance to any city or community.

\*Executive Secretary, Church Federation of Indianapolis, Indiana





# Worship Programs



**July-August**

## July Programs

THEME FOR JULY: *Jesus the Friendly Neighbor*

### To the Leader

This month let us walk with our children along the wayside and down by the sea with Jesus, the friendly neighbor. We will emphasize Jesus' friendliness and his desire to be with people, sharing in their interests and problems and joys.

### Activities That May Lead to Worship

1. Meeting out-of-doors for worship.
2. Writing letters of appreciation to some of the helpers in the neighborhood: the grocer, butcher, milkman or some other helper.
3. Saving money for some war relief agency.
4. Painting or drawing a series of pictures illustrating the hymn, "Tell Me the Stories of Jesus."
5. Dramatizing a story about some of the friends of Jesus.

### Motion Pictures

*July 2. A Countryside Teacher.* 1 reel (15 min.) 16mm. Silent \$2.25. The countryside of Galilee is pictured to give a background for some of the striking figures of speech used by Jesus in his teaching. Somewhat mature for primary children but may be adapted by the teacher.

*July 30. The Good Samaritan.* 12 min. 16mm. Sound, \$3.00. A dramatization of the parable which Jesus told to give his idea of a neighbor.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

### July 2

THEME: *The Flowers Speak to Jesus of God's Care*

PRELUDE: "To a Wild Rose," by Edward MacDowell

CALL TO WORSHIP:

O God, creator of all things beautiful,  
We come to this place of worship  
To think about you and your kindness and love.

We lift our voices in song,  
To praise you and thank you  
For the beauty of the earth.

HYMN: "For the Beauty of the Earth"<sup>1</sup>

LEADER:

Jesus loved the beauty of the earth. One lovely spring day a group of people gathered around him on a hillside. They wanted him to tell them about God. Many of the people looked unhappy and worried. Jesus knew they were worried. He wanted to help them. The ground around them was covered with flowers of many colors. Among the flowers were bright red anemones. They were called lilies. Jesus looked at these lilies. He saw their bright red color. God had given life to the lilies. He had dressed them in beautiful colors. Jesus told the people to look at the lilies. "Look at the lilies of the field," he said, "see how they grow. They do not

<sup>1</sup> Found in most church hymnals.

## Primary Department

By Ellen E. Fraser\*

worry, yet King Solomon in all his beautiful, kingly clothes was never clothed like one of these lilies. God cares for these lilies. God cares for you. He knows what you need."

The people were quiet for a minute after Jesus had finished speaking. Then someone said, "Jesus is right. Let us stop our worrying. God is our father, kind and good. He has given us what we need. Let us do our part and he will help us."

PRAYER: O God, we thank you for the beauty of the earth that speaks to us of your love and care. We are sorry that people have not worked together and with you so that everyone might have a share in the things you have provided. We hope the time will come when everyone will want to share your gifts so that all people everywhere will have enough of the things they need. Help us to do our part. Amen.

HYMN: "The Greatest"<sup>2</sup>

### July 9

THEME: *Jesus and the Children*

PRELUDE: Music of "Tell Me the Stories of Jesus"<sup>2,3,4,5</sup>

WORSHIP THOUGHT:

OFTEN JESUS' FRIENDS REMEMBERED

Often Jesus' friends remembered  
Happy days in Galilee,  
Walking with him through the meadow,  
Walking down beside the sea.

Jesus showed to them the beauty

Of a flower or a tree,  
Of a softly colored seashell  
And the colors in the sea.

HYMN: "For the Beauty of the Earth"<sup>1</sup>

LEADER:

Often Jesus must have stopped to talk to children. Perhaps he joined them in their games, too. Let us look at a picture an artist painted about the story of Jesus and the children. (Show picture of this incident) Do the children look happy? Does Jesus look as though he liked being with the children? What else does the picture tell you about Jesus and the children? Let us sing the verse of the song that tells about this story.

HYMN: "Tell Me the Stories of Jesus," second verse.

POEM: (continued)

Often Jesus' friends remembered  
How he loved each girl and boy,  
How he loved their happy laughter  
And their songs of joy.

\* Director of Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York City, N. Y.

<sup>2</sup> *Sing, Children, Sing*, by Thomas. Abingdon Press, 1939.

<sup>3</sup> *Song Friends*, by Blashfield. The Vaile Co., 1931.

<sup>4</sup> *Primary Music and Worship*. Presbyterian Board of Christian Education, 1930.

<sup>5</sup> *Song and Play for Children*, Pilgrim Press, 1925.

Jesus joined them in their laughter  
And he helped them all to sing  
Thanks to God, the Great Creator  
Of each good and lovely thing.

ELLEN E. FRASER<sup>6</sup>

PRAYER

HYMN: "The Greatest"<sup>2</sup>

### July 16

THEME: *Jesus and People Who Work*

PRELUDE: Same as for July 9

WORSHIP THOUGHT:

I like to think of Jesus  
So loving kind and true,  
That when he walked among his friends  
His friends were loving, too.<sup>7</sup>

HYMN: "Tell Me the Stories of Jesus"<sup>2,3,4,5</sup>

LEADER:

I like to think of Jesus walking through the marketplace and stopping to talk to the shopkeepers. I like to think he admired the lovely jars and the beautiful patterns in the cloth people had made. Jesus was a worker. He was a carpenter. He appreciated people who worked. He once said "My father worketh—and I work too." I am going to read to you the thoughts of a group of boys and girls about Jesus and those who work.

Jesus was a carpenter,  
He helped his father  
Make shelves and footstools  
And smooth yokes for the oxen;  
He liked to work with wood  
And he liked to see the curly shavings pile up  
As he worked.

He liked to watch other people work too;  
Sometimes he might have said to the potter,  
"Let me help you and let us put lovely colors in the jars."

Perhaps, too, he would stop to talk with a shepherd  
And help him find water and green grass for the sheep.

Jesus loved beautiful things—  
Things made of wood and clay.  
Jesus helped us to know

That to work and to make beautiful things  
Is part of God's plan for his people.

PRAYER

HYMN: "The Greatest"<sup>2</sup>

### July 23

THEME: *Jesus Visits in a Home*

PRELUDE: "Communion" Bastiense

CALL TO WORSHIP:

O come, let us praise the Lord,  
Let us praise him for his greatness,  
Let us praise him for his love and care.

HYMN: "O Sing to God"<sup>2</sup>

LEADER:

We have been thinking about Jesus as a friend and a neighbor. We have thought about him sitting on a hillside telling his friends about God's care. We have thought about him as a friend of children and as a friend of those who worked in the fields and the marketplace. Let us think about him now in the home of some friends.

STORY: "Jesus Visits in the Home of Mary and Martha" (Emphasize the friendly, happy times these three friends had together.)

<sup>6</sup> Copyright, Westminster Press. Used by permission.

<sup>7</sup> From *When the Little Child Wants to Sing*. Copyright, 1935, Presbyterian Board of Christian Education. Used by permission.



## The Project Guide

### THE ACTIVITY QUARTERLY

Children learn from their activities. Plan the RIGHT activity with this help. Ideas and directions for handwork and activities to go with all lessons.

Helps for VACATION SCHOOLS and CONFERENCES. Let us know when yours is to be. Free literature sent to conferences.

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ETHEL BURTON SAXER

(Author and Publisher)

Eagles Mere, Pa.

PRAYER: O God we thank you for Jesus and his great love for people. Help us to be friendly, happy neighbors too. Amen.

HYMN: "The Greatest"<sup>2</sup>

### July 30

THEME: *Jesus the Friendly Neighbor*

In this service ask the children to tell what they have learned about Jesus the friendly neighbor, using poems, songs, stories and pictures used in previous services.

PRELUDE: Music of "Tell Me the Stories of Jesus" 2:3;4:5.

POEM: "Often Jesus' Friends Remembered" (See Service for July 9) First two verses.

HYMN: "For the Beauty of the Earth"<sup>1</sup>

Children recall the story of Jesus on the hillside telling about God's care.

HYMN: "Tell Me the Stories of Jesus" second verse.

Children tell about Jesus and the children, using pictures and 3rd and 4th verses of poem, "Often Jesus' Friends Remembered."

HYMN: "Tell Me the Stories of Jesus" first verse.

Children tell about Jesus and those who work.

HYMN: "The Greatest"<sup>2</sup>

Children tell about Mary and Martha.

PRAYER: O God, we thank you for Jesus who told us so much about your love and care. Help us to help others know about your love and care by being kind and friendly. O God, we thank you for Jesus who was a friendly neighbor. Amen.

HYMN: "Lord I Want to Be Like Jesus"<sup>8</sup>

### August Programs

THEME FOR AUGUST: *People of the Bible Help Us to Think About God's Beautiful World*

#### To the Leader

Let us open our Bibles,  
And be filled with the beauty of poetry and psalm

Of the people of long ago.

Those great people who saw God in the beauty and wonder of his universe.

Then let us share this beauty  
With our children, and together  
Raise our voices in praise and thanksgiving  
With these poets of long ago.

#### Activities That May Lead to Worship

1. Making blueprints.
2. Making a birdbath and keeping it filled with water.
3. Illustrating Bible passages used in the services of worship.
4. Writing a litany, a prayer or a poem.

<sup>8</sup> As *Children Worship*, Perkins, Pilgrim Press, 1931.

### August 6

THEME: *Who Covereth the Heavens With Clouds*

PRELUDE: "Prelude"<sup>3</sup> Chopin

CALL TO WORSHIP:

Sing unto the Lord with thanksgiving;  
Sing praises upon the harp unto our God,  
Who covereth the heavens with clouds;  
Who prepareth rain for the earth,  
Praise ye the Lord.

HYMN: "Praise Ye the Lord"<sup>3</sup>

LEADER:

The psalm I just read to you said to praise God, who covereth the heavens with clouds. Have you ever looked at the clouds on a clear summer day? What did they make you think of? One girl wrote her thoughts about clouds in a poem.

Sometimes I see pictures in the clouds,  
Pictures of boats and horses and men.

Sometimes the white clouds

Look like a flock of sheep,

Hurrying across the sky.

HYMN: "O Sing to God"<sup>2</sup>

LEADER:

Have you ever seen lightning flash from behind the clouds during a storm? A group of boys and girls had these lovely thoughts after a storm.

Lightning is a lovely thing

As it streaks across the sky.

It looks like a crooked string

Coming up from the earth,

Or a giant firecracker shooting high

And breaking into a thousand pieces.

Sometimes it looks like Indian writing,

With its crooked and straight marks.

Then again it spreads across the sky

like a sheet

And sometimes the sheet tears in two;

Or it flows along like a river or a flashing

waterfall.

Or flickers like a light bulb.

We like to watch the lightning,

We think it is lovely; do you?

PRAYER: O God, we thank you for the beauty of the clouds and lightning. Amen.

HYMN: "For the Beauty of the Earth"<sup>1</sup>

### August 13

THEME: *Sun and Moon and Stars of Light*

PRELUDE: Same as for August 6th.

CALL TO WORSHIP:

Praise ye the Lord.

Praise ye the Lord from the heavens:

Praise him in the height.

Praise ye him, sun and moon:

Praise ye him, all ye stars of light.

HYMN: "O Sing to God"<sup>2</sup>

LEADER:

A long time ago a poet wrote, (read Psalm 19:1-4, in Moffat's translation if possible,) The sun and moon do not say a word; one cannot hear them. Yet they are saying something to us. They are messages without words. The sun is saying, "I give warmth to the world. I help all things to grow. I give light to the world." What else is it saying? What do the stars say?

The messages of the sun and moon and stars spread the wide world over; their meaning carries to earth's end.

PRAYER: O God, we thank you for the sun and the moon and stars.

We are glad for their message of light and warmth and beauty. Amen.

HYMN: "All Creatures of Our God and King"<sup>9</sup>—first verse.

### August 20

THEME: *He sendeth the springs into the valley,*

<sup>9</sup> *Singing Worship*, by Thomas, Abingdon, 1935.

*He causeth to come down for you the rain.*

PRELUDE: Same as for August 6th

CALL TO WORSHIP:

We have thought on thy loving kindness,  
O God,

In the midst of thy temple.

HYMN: "O Sing to God"<sup>2</sup>

LEADER:

We have been thinking with the people of the Bible about the wonder and the beauty of the clouds and the sun and moon and stars. A great many of these people were shepherds and farmers. They had great flocks of sheep and cattle. How glad they were for the rains that made the pastures green and for the streams and brooks at which their flocks might drink! The rain, too, made the ground soft and ready for the planting of seed.

Let us think about a farmer and a shepherd as they looked about the fields and the valleys. The rain had softened the ground and the farmer could plant his seed. The rain had made the grass to grow green and filled the streams and brooks and the shepherd now had food and drink for his flocks. They thought of God and his goodness and lifted their voices in thanksgiving.

Thou sendest the springs into the valleys, which run among the hills,

They give drink to every beast of the field,

Thou makest the earth soft with showers;

Thou causeth the grass to grow for the cattle and herb for the service of man; that he may bring forth food out of the earth.

The pastures are clothed with flocks;

The valleys also are covered with grain;

They shout for joy, they also sing.

From Psalms 65 and 104

HYMN: "For the Beauty of the Earth"<sup>1</sup>

PRAYER

HYMN: "Lord of Sunlight and of Water"<sup>2</sup>

### August 27

THEME: *All Things Bright and Beautiful*

PRELUDE: Music of hymn, "All Things Bright and Beautiful"<sup>2,4</sup>

CALL TO WORSHIP:

Stand still—think of the wonders of God.

Go over all the wonders he has done.

Sing unto him, sing psalms unto him: talk ye of all his marvelous works.

HYMN: "O Sing to God"<sup>2</sup>

SCRIPTURE:

O give thanks unto him; for he is good:

For his loving kindness endureth forever....

To him who alone doeth great wonders;

To him that...made the heavens;

To him that made great lights,

The sun to rule by day;

The moon and stars to rule by night;

Who giveth food to all flesh;

O give thanks unto the God of heaven;

For his loving kindness endureth forever.

HYMN: "For the Beauty of the Earth"<sup>1</sup> (If the children have painted or drawn pictures illustrating the psalms ask them to show them here.)

HYMN: "All Things Bright and Beautiful"<sup>2,4</sup>

LEADER: The people who wrote psalms and poems in the Bible had beautiful thoughts about God's world. We too have had some beautiful thoughts, we will use these thoughts in our prayer.

PRAYER:

O God, maker of beauty, we thank you—  
For the soft gray and white of the clouds  
as they float in the blue sky.

O God, maker of beauty, we thank you—  
For the gift of water, rippling brooks and  
running streams, silvery rain, and great  
waterfalls.

O God, maker of beauty, we thank you—



For the sun and moon and stars and for the people of the Bible who loved you and praised you for your goodness.

*O God, maker of beauty, we thank you.*  
HYMN: "All Creatures of Our God and King"<sup>9</sup>

## Junior Department

By Edith Kent Battle\*

THEME FOR JULY: *Come, Let Us Sing Unto the Lord.*

### For the Leader

In the programs as outlined for the two months of July and August, the definite effort has been made to bring about as much participation of the members of the group and of the whole group together as possible. It is not easy on these summer Sundays to keep the unified attention of a group of junior boys and girls, and too much listening to the leader brings on a certain restlessness that interferes with the real experience of fellowship and worship which we hope for. If the programs are planned the Sunday before, and each individual or class informed of any part expected of him, or them, the teacher can meet them early the next Sunday and go over it with them. Parts to be read should not be given to poor readers, unless they can be given some helpful practice.

It is hoped that the services for August, with the feeling developed in them, may give some stimulation toward friendly attitudes at school, beginning for most children the first week of September.

## July Programs

### July 2

THEME: *Let Us Sing Our Joy*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP: Psalm 100, read responsively.

(Divide the group into three parts. The leader reads verse 1, one part reads verse 2 together, another verse 3, the third verse 4, all joining together on verse 5. The psalm should be plainly written on blackboard or poster, for repeated use during the month.)

HYMN: "With Happy Voices Singing"

INTRODUCTION TO THEME: (Leader)

I suppose that maybe singing began a long, long time ago, when people were glad and wanted to express their joy. Then they found that singing could express other feelings for them—longings for great things; the good feeling of belonging together, of doing things together; quiet feelings of peace and thankfulness, even deep feelings of sadness, or of wonder about things they could not understand. When the Hebrew people whose story is in the Bible began to know God, the Creator of themselves and of all things, the One God who cared for them, who was the Giver of all good gifts, the One who heard them when they prayed to him, they began to use songs to express their feeling to him. So song became a part of their worship of God, and has been a part of the worship of all who know him and believe in him and love him. The

Psalm we have just read is one of their songs of joy, remembering God. We shall read it together often this month, while we think of the feelings and the experiences that we can express in singing here together—or sometimes by ourselves, when we are somewhere else. Today, let us think of singing our joy. First, listen to these joyful words of praise to God, from the old Hebrew Hymn Book, and think, while you listen. What joy do you have, that these words make you think of?

(The following are to be read by different children in turn, prepared beforehand, from their Bibles.)

SCRIPTURE READINGS: Psalms 118:1; 65:11a; 46:1; 86:5; 147:7-8; 107:8.

LEADER: Shall we tell each other some of our own joys, things that make us glad, make us remember God's goodness, this summer day?

(Encourage brief, informal contribution from the group; the leader perhaps beginning by saying, "It is one of my joys to be here with you every Sunday.")

HYMN: "God of the Earth, the Sky, the Sea"

LEADER: We can feel God's love in the quietness, the "calm at evening's hour," and in "the march of night, when moon and stars move silently across the sky—and that is joy. If you rise very early these summer mornings, and see how the day "breaks in power" with the glory of the sunrise, with the wonder of light and color, you will feel his love in making the day dawn in beauty—and that will be joy. Let us sing again softly the refrain of the hymn, and make it our prayer of praise to God, our Father.

PRAYER: (sung softly, or repeated)

We give thee thanks, thy name we sing,  
Almighty Father, heavenly King!

OFFERING:

Leader: All things come of thee, O Lord, and of thine own have we given thee.

Response: "Bless Thou the Gifts"

### July 9

THEME: *Teach Me, My God and King*

PRELUDE: "Rise Up, O Men of God"

CALL TO WORSHIP: Psalm 100, read responsively, as on last Sunday

HYMN: "Hear Us, Our Father!"

LEADER:

There is something very wonderful in the thought of the hymn we have sung. It is really a prayer-song, and it gives us words for the feeling we have about God, our loving Father. Once when Jesus was speaking about prayer, he said: "Your Father knows what things you have need of, before you ask him." Doesn't this hymn help us to express that feeling? and doesn't the music help us to remember it? Let us sing the first verse again. Listen to the words, first.

Hear us, our Father! We know thou wilt hear us;

Nor need our voices ascend far away;  
Thou art around us, within us, and near us;

Thou wilt attend when we earnestly pray.

<sup>1</sup> In Hymnal for American Youth and Singing Worship Meter 11, 10, 11, 10.

(Sing the stanza, together.)

There is another hymn, that expresses what we want to be, and what we want to learn, one that we all know. Before we sing it, I should like different ones among you to choose and read each of the sentences of the hymn—first, "I would be true, for there are those who trust me," then, "I would be pure, for there are those who care," and so on. Who will read the first? (Choose from the children who offer, until all the parts have been read.)

Now, when we sing this hymn, we can make it our own, by putting our own feeling into it. Maybe you will often like to sing it at home, by yourself or with the others.

HYMN: "I Would Be True"

READING: by one of the group:

Teach me, my God and King,

In all things Thee to see,

And what I do in anything,

To do it as for Thee.

All may of Thee partake,  
Nothing so small can be  
But draws, when acted for thy sake,  
Greatness and worth from Thee.

If done to obey thy laws,  
E'en servile labors shine;  
Hallowed is toil, if this the cause,  
The meaneast work, divine.

—GEORGE HERBERT

PRAYER: First stanza, above, repeated together as a prayer.

OFFERING: As on last Sunday

### July 16

THEME: *The Feeling of Brotherhood*

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP: Psalm 100, read as for July 2.

HYMN: "In Christ There Is No East or West"

LEADER:

### TOGETHER

Have you ever thought what a wonderful word *together* is—what a difference it makes in what you do, or what you feel? Work is different when you work *together* with some one else; play—or waiting—or going somewhere—or enjoying something—all of these are usually much better when *together* is a part of them. Singing together the hymns we have been learning makes us all share the feeling with one another, doesn't it?

Where did you first learn to do and feel things together with other people? Yes, at home, in our own families, we learned first what *together* means. When Jesus taught his followers to think of God as Father, the Father of all people, he gave them the thought of all people as children in God's family. "One is your teacher," he said once, "and all of you are brothers," and so the great Christian thought is of all men, in every country and nation, as brothers, children of one Father. "One great fellowship of love throughout the whole wide earth," our hymn says. When we sing that hymn together, does it make our *feeling* of brotherhood warmer, more real? And if we have the feeling of being all one family, we are more ready to *act* like brothers and sisters. Listen to the words of another hymn and ask yourself while you listen, "Is the feeling that we are all God's children together, something to make us sing our thanks to God our Father?"

READING: "My Master Was a Worker," stanzas, 2, 3, 4, by a teacher.

HYMN: "My Master Was a Worker," stanzas 2, 3, 4

\* Nashville, Tennessee.



LEADER:

Most of the people who came to Jesus, who knew him, were Jews, but there were in Palestine many of other nations. They were all his Father's children. A Roman soldier came to him for help for his servant; a Greek woman begged him to heal her daughter; Samaritan villagers asked him to stay with them and tell them his good news. He helped them all—they were his Father's children. Let us pray that the feeling of brotherhood may grow stronger until all the world can live in peace, together.

PRAYER: Father, we pray that the spirit of brotherhood may be growing stronger day by day in all nations, until they shall all live together in understanding and friendliness. Amen.

OFFERING: As on last Sunday

## July 23

THEME: *Thanksgiving in Song*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP: Psalm 100, as for July 2

HYMN: "Now Thank We All Our God"

LEADER:

"Now thank we all our God, with heart and hands and voices." When we sang those words, we were thanking God with our voices. When we feel their meaning—when we think of God's goodness, his gifts that we enjoy, his ever-present love and care for us, we can thank him with our hearts; when we share his gifts with others, when we try to show his love in what we do, when we work, thinking how being able to work is God's gift too, we can thank him with our hands. While we are here today, let us think of some of the things we are thankful for, and sing our thanks to God, the Giver of all good gifts. Let us make it a sort of litany of song. I will recall something we are thankful for, and all together we will say: "We give thee thanks, our Father, Giver of all good gifts." Then we will use a hymn to sing our thankfulness.

LEADER: For our homes, and the joy we find there—

Response: *We give thee thanks, our Father, Giver of all good gifts.*

HYMN: "Thanks for Homes"; or "O Happy Home"

Leader: For our church, and all it gives to us—

Response, as before

HYMN: "Gladly to the House of Worship"

Leader: For all glad times of work and play and friendship—

Response

HYMN: "Father, We Thank Thee"

Leader: For beauty out of doors, and many other joys—

Response

HYMN: "For the Beauty of the Earth," stanzas 1 and 4

READING: by a junior.

Upstairs in my room, before I go to bed,  
I stand by the window and look far out:  
High, where the stars shine, too far for thinking,

Where the white moon sails over the cloud sea;

Down where the garden path's just a shadow.  
It's very strange and wonderful that God does it all,

That he loves me in my room by the window,  
And the squirrels sleeping in the hollow beech tree,

And the stars and the moon and the shadow in the garden—

That he loves me and all his other children

Far away and far away and just next-door.  
I whisper very softly, "Thank you, God!"  
And I know he hears me.

—E. K. B.<sup>1</sup>

OFFERING: As on last Sunday

## July 30

THEME: *Remembering Jesus in Songs*

PRELUDE: "O Master of the Loving Heart"

CALL TO WORSHIP: Psalm 100, responsively, as before

HYMN: "By Roads That Wound Uphill and Down"

LEADER:

No one could count the songs that have been written and sung about Jesus since he came, "teaching . . . and preaching the gospel . . . and healing," showing people what God the loving Father is like and what it means to be his loyal children. Today let us think of him and sing the songs that express our feeling about him. That will be a way too of singing to God our joy that he sent Jesus into the world, to us and to all.

READING: Matthew 4:23-25

HYMN: "O Master of the Loving Heart"

READING: Mark 6:1-6 (read by one of the teachers)

HYMN: "My Master Was a Worker"

READING: Luke 5:1-3 (read by a pupil)

HYMN: "Thou Who Taught the Thronging People"

READING: Matthew 28:18-20 (read by a pupil)

HYMN: "O Master Workman of the Race"

LEADER: With all these thrilling thoughts and songs of Jesus in our minds and hearts, we can use the prayer he taught the disciples when they came to him, saying, "Lord, teach us to pray."

THE LORD'S PRAYER, in unison

OFFERING: As on last Sunday

## August Programs

THEME FOR AUGUST: *The Joy of Being Friends*

### August 6

THEME: *He That Hath Friends*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP:

Leader: Psalm 92:1-2

One class, prepared before hand, in unison:

O God, we thank thee for the gift of friendship,

For the power to love and understand one another,

To help each other, to share in joy and in grief.

Response, by the whole group:

Show us, each one, the way

To use thy gift, we pray.

HYMN: "I Would Be True"

LEADER: What does friendship really mean? What is it to be a true friend? Listen to these words from the Wise Man who wrote the Book of Proverbs.

READING: Proverbs 17:17a; 18:24a; by a junior.

LEADER: Hear now what Jesus said to his friends, and what his follower, Paul, wrote to his friends at Corinth.

READING: John 15:12, 15; I Corinthians 13:1-8a (using the translation *love* instead of *charity*); read by two juniors.

LEADER:

<sup>1</sup> From *Boys and Girls*.

The Wise Man wrote, "A friend loveth *at all times*. Can you keep your friends if you forget them when you are busy, or when you are away from them, or when they are in trouble; or if you are quick to be angry and to think ill of them without trying to understand? "A man that hath friends," the Wise Man said, "must *show himself* friendly"—as does a boy or girl who wants to have friends, too. Jesus' friends learned what true, lasting, beautiful friendship can be. They saw it, in him. People who knew them when they were carrying on his work, "took notice of them, that they had been with Jesus," that had learned his ways. It is a wonderful thing to have friends who are worth your love and loyalty. It is a wonderful thing to be the kind of friend who is worth another person's love and loyalty. Will you remember this?

READING: by a junior.

Friendship is loving and giving and sharing. It's thinking of others and helping and caring;

Friendship means letting the other help you. And making him sure of your gratitude, too. Friendship is sympathy—feeling together. It's sunlight of love in the gloomiest weather.

—E. K. B.

HYMN: "My Master Was a Worker," stanzas 2, 3, 4

PRAYER: Our Father, teach us the way of friendship, of loving and understanding each other, of sharing together and being loyal. We thank thee for friends, our Father. Amen.

OFFERING:

*Dedication sentence*, repeated by the whole group: "All things come of thee, O Lord, and of thine own have we given thee."

HYMN: "Thy Work, O God, Needs Many Hands"

## August 13

THEME: *Friends in Our Church*

PRELUDE: "Houses of Worship"<sup>2</sup>

CALL TO WORSHIP: Psalm 92:1-2, and responses, as on last Sunday. (Each time use a different class)

HYMN: "Houses of Worship"

LEADER:

We come to our church to find many things we need. We come for the opportunity to worship God with others who love him; to sing our feeling together; to listen to the pastor's teaching; to join in praying to our Father, all of us together; to sit quietly and think of God, and feel his loving presence, his nearness to us.

What can you think of that we find, or do, here in our church?

(Encourage a thoughtful response from as many of the group as possible, helping with a suggestion or so, such as: What do we find here in the church school? How does the church give us a chance to share in great friendly work? What do some special groups find here during the week?)

Now think of the friendly people who make these good things possible in our church.

(Again let the children suggest. Help them, if necessary, to remember the pastor, the organist and singers, teachers and church school officers, the people in all the different classes and departments, the missionary workers, and other organizations for work and friendship, the sexton and other caretakers, those who bring and arrange flowers.)

LEADER:

How many things a church may be!

How much my church can mean to me!

Let us sing our thanksgiving for our church, and our friends here.



HYMN: "For the Beauty of the Earth," stanzas 4 and 5

PRAYER: Our loving Father, we do thank thee for our church, for the help and comfort and wisdom, and the chance to share in thy work, that our church gives us. We thank thee for friends in our church. Help us to be worthy friends and helpers here, too. Amen.

OFFERING: As on last Sunday

## August 20

THEME: *Those Who Need Our Friendship*

PRELUDE: "O Brother Man"

CALL TO WORSHIP: Psalm 92:1-2, and responses, as for August 6

HYMN: "The World One Neighborhood"

LEADER:

If we learn what true friendship really means, as Jesus showed its meaning, we shall not forget those who need our friendship—  
not just our help, but the kind of loving friendliness that wants to give help or happiness and tries to find a way to give it to those who need it. Listen to these stories of Jesus' friendliness, and think, Can I be friendly in his way, to someone who needs me?

(These may be read by different persons.)

"And he was teaching in one of the synagogues. . . And behold, a woman which had a spirit of infirmity eighteen years, and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glorified God." (Luke 13:10-14a)

"And . . . they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and . . . they tell him of her. And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them." (Mark 1:29-31)

"And it came to pass, that, as Jesus sat at meat in Levi's house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him." (Mark 2:15)

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things." (Mark 6:34)

"And they brought young children unto him, that he should touch them; and his disciples rebuked them that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. . . And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10:13-14, 16.)

LEADER:

Wherever Jesus went, he thought of the people around him, what they felt, what they needed. Who are the people near you whom you can help by your friendship? Maybe there is someone at school who is shy, or new to the school, whom you could help to get acquainted, and make friends; or whom you could help with the school work. Maybe there is someone in your neighborhood who is different, in nationality, or race, or who is handicapped in some way so that he cannot do what the others do. How can you show friendliness, in the way of Jesus? It may be a very simple way, of

friendly speech, of small courtesies, of being kind.

You must *think* what the Christian way of friendship is—think for yourself, what it is for you, right where you are; at home, at school, on the street, playing or working, in your neighborhood or somewhere else, with different kinds of people, today and tomorrow and next day. You must think of others, and of what your words, your looks, your manner, your acts will do to other people. "Love," remember, "seeketh not her own . . . is not easily provoked, thinketh no evil." Remember, too, "Whatsoever ye would that men should do to you, do ye even so to them."

HYMN: "O Brother Man"

PRAYER: The Lord's prayer, in unison

OFFERING: As on last Sunday

## August 27

THEME: *Friendship Over the World*

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP: Psalm 92, with responses as for August 6

HYMN: "The World One Neighborhood"

LEADER:

For love that gives, and love that receives also,

For loyalty of family love, and grace of friendship,

For ties of brotherhood that bind all peoples of the earth—

RESPONSE:

We give thee praise, O God our Father,  
All of us together, all, thy children!

HYMN: "Father, Hear the Prayer We Offer"

READING, by the leader:

### FRIENDSHIP OVER THE WORLD

Do you wish to be a member of the great company all over the world—and it has been growing greater all through these years of war—who are sincerely thinking and saying, "We must not have war among the nations ever again—and we must learn and keep the ways of peace"? How can you, each of you, who are only one boy, one girl—or one group of junior girls and boys—help to bring about friendliness and peace among all the nations of the world? Let me tell you something.

Once I went down the great Mississippi

River on a steamboat, quite near to the place where the great river flows into the Gulf of Mexico, and becomes at last part of the wide ocean whose waves wash the far-flung shores of the earth. The river was wide and deep, with great power in the sweeping current of its deep waters. Ships from many nations could come into its great mouth. Yet I knew, while I looked at it, that far up in the north, hundreds of miles away, a little stream that I might easily jump across was the beginning of the vast river on which ocean steamships were floating with their cargoes. But—as the little stream flowed on, other small streams joined it, little rivers ran into it, big rivers became a part of it—until all together they helped to make the ocean flowing around the lands of all the earth.

And so . . . If you are friendly and helpful to your neighbors; if you try to have friendly thoughts and feelings toward people of other nations, even those whose cruel, greedy leaders are using them for power; if as you grow older you bravely and clearly speak your feelings of right and justice and take every chance to act in friendly ways; if you try to find just, wise ways of settling disputes and of sharing with others; above all, if you honestly try to find out Jesus' way of thinking, feeling, speaking and acting toward others and to make it *your* way. . . .

And if boys and girls in all the nations do that, then the great stream of thinking and feeling and acting will carry us all toward World Friendship and Brotherhood and World Peace, and it will be so wide and deep that war and all its frightful cruelty with the grief and pain and loss it always brings, will be swept away forever, and "Nation shall not lift up sword against nation, neither shall they learn war any more."

PRAYER: O God our Father, we come to thee to ask for wisdom to know and understand thy way for us, for strength and for courage to follow thy way, and to work with all our might for peace and friendship among thy children everywhere over the world. Amen.

HYMN: "My Country Is the World"; or "Hear Us, Our Father"

OFFERING: As on last Sunday

## Intermediate Department

Louise B. Griffiths\*

THEME FOR JULY AND AUGUST: *Praise God for Patriots Today and Long Ago!*

### To the Leader

Junior-high boys and girls respond easily to the many calls to patriotism which they are hearing today from schools and clubs. Sometimes, however, the patriotism urged is narrowly nationalistic or chiefly militaristic. Although it is natural and right that they honor our soldiers who are making heroic sacrifices, it is important that they understand what is meant by Christian patriotism: loyalty to the great ideals of justice, equality, brotherhood, and God.

\* Godfrey, Illinois.

Too many intermediates have a dreadful left-out feeling, a "born too late" attitude. Those who are a little older seem to be having all the adventure and excitement. The junior highs need a way of expressing their patriotic fervor in working for race brotherhood, in carrying on service projects, in being friendly toward minority groups. When they realize that they can show true patriotism by working for "liberty and justice for all," many of their problems are solved.

These worship services, therefore, are planned to help intermediates understand the meaning of Christian patriotism and find ways of expressing such patriotism. The first three strike a seasonal emphasis by considering American patriots. The remaining six deal with patriots of Bible times.

### Motion Pictures

July 23 or 30. *Abraham to Moses*. 22 min. 16mm, Sound, \$5.00. (Part I of "The Holy Land from Abraham to Allenby") Present day scenes of life among nomadic

2 In *Singing Worship*, Abingdon Cokesbury Press, Nashville.



tribes of Arabia and scenes in Egypt are used as an aid in interpreting the life of the Israelites under the leadership of Abraham and Moses. Requires advance preparation on part of teacher and pupils.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10., N. Y.

## July Programs

### July 2

THEME: *Praise God for Patriots Who Believed in Freedom!*

WORSHIP CENTER: An American flag and a Bible, attractively arranged

PRELUDE: Music of "O Beautiful for Spacious Skies"

OPENING READING: Ecclesiasticus 44: selected verses

Let us now praise famous men,  
And our fathers that begat us.  
The Lord manifested in them great glory,  
Even his mighty power from the beginning.

Such as did bear rule in their kingdoms,  
And were men renowned for their power . . .

There be of them that have left a name behind them,  
To declare their praises.

And some there be which have no memorial; . . .

But these were men of mercy,  
Whose righteous deeds have not been forgotten . . .

Peoples will declare their wisdom,  
And the congregation telleth their praise.

HYMN: "O Beautiful for Spacious Skies," stanzas 1 and 2

REMARKS: In the opening reading we were reminded that there are heroes who have been honored and remembered, and heroes who have done good things but have not been greatly praised. Today we shall hear of two great patriots. One of them has been greatly honored. The other is known to comparatively few people. He worked hard, but was forgotten.

STORY I—"Thomas Jefferson"

(One of the pupils will tell briefly the life story of Thomas Jefferson, as gathered from history books, encyclopedias, or other sources. Begin with Thomas at thirteen when his father's death left him to manage the plantation. Stress his faithful and brilliant service to his country as a statesman in spite of his preference for private life. Mention the three things for which he wished to be remembered: the founding of the University of Virginia; the writing of the Virginia statutes of religious liberty; and the writing of the Declaration of Independence.)

STORY II—"Thomas Paine"

Until the recent "best seller" *Citizen Tom Paine* was published, few modern people knew about Tom Paine.

Tom Paine's life began in a very poor home in England. As a growing boy he was teased by boys who were better off. He tried hard, at times, to get an education. He read the Bible, memorized many verses from it, and devoured as many other books as he could get hold of. But he could not go to school as other boys did, for he had to work. He was always poorly paid. He fell deeply in love and married, but never was able to earn enough to care for his wife and she died. Every misfortune made him more and more bitter, and at last he took to drink. In his sober moments, he hated and pitied himself. Always he hated the cruel world, or

rather England, the only part of the world that he knew. One day he got the idea of trying America. The great American, Benjamin Franklin, was in England at the time, and Tom Paine, hungry, a little drunk and covered with filth, called upon the great man. Franklin received him kindly and gave him a letter which read something like this: "This introduces Mr. Thomas Paine. He is a good man and will do well whatever work you give him."

Tom Paine read and reread the letter. "Mr. Paine" . . . "a good man" . . . "a good worker." Tom left, with the letter in his pocket, for America. For the first time he had real hope. He felt like somebody. On the boat, however, fever broke out, and Tom became very ill. His hope disappeared and he wished for death. When the boat docked at Philadelphia, a doctor took charge of Paine and saved his life. When barely strong enough, Tom Paine took the precious letter to a relative of Benjamin Franklin, and got his first American job.

America was different. Here everyone seemed alike. There were no great rich lords who trampled upon the poor. Everyone worked hard. Everyone was free. In a short time Tom became editor of a small magazine, *The Pennsylvania Magazine*.

In time, however, Tom Paine found wrong things even in America. He saw, for one thing, a slave market, where black people were being sold and where white people in debt were being auctioned as a means of paying their debts in work. Then came England's "Stamp Act," and the famous Boston Tea Party. Americans began to divide into two groups: those who favored England, many of them aristocrats, and those who favored independence. Tom was for independence. He said so in his magazine and got fired.

He put his ideas into a book. And that book, read widely throughout the colonies, did much to rouse the people to fight for their rights.

When war came, Tom fought, but he fought with words more forcefully than with his musket. When the poorly clothed, starving soldiers of Washington's army got discouraged and began to desert, Tom wrote pamphlets and made speeches which gave them fresh courage. Once, he and another patriot were the only men in a company who did not desert, and in time he rallied that company to the colors again. Tom Paine was one of the big reasons for the winning of the Revolution.

America free, Tom became restless. He had said, "Where freedom is not, there is my home." So he left America and went first to England, then to France, working to set the oppressed people free. He also said, "The world is my village." He disliked war and believed desperately in brotherhood.

As an old man he returned to America to find it a flourishing democracy under the leadership of his old friend, Thomas Jefferson.

PRAYER

HYMN: "O Beautiful for Spacious Skies," stanza 3, as offering is received.

CLOSING WORDS (read in unison): The Declaration of Independence

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these rights are life, liberty and the pursuit of happiness . . ."

### July 9

THEME: *Praise God for Patriots Who Believe in Equality!*

PRELUDE: Music of "O Beautiful for Spacious

Skies," or, since this service includes a radio program, a phonograph record, such as one of a spiritual sung by Marian Anderson, played as if over the radio.

OPENING WORDS: Portion of the Declaration of Independence used last week.

HYMN: A familiar hymn about brotherhood, or "America the beautiful"

READING: Galatians 3:28

RADIO PLAY:

IN CHRIST, ALL MEN ARE EQUAL

Setting: Unless some of the boys wish to arrange a broadcasting set so that voices may actually be sent through a radio, students may simply read these lines from behind a screen. A radio may be placed in view of the audience.

ANNOUNCER: Cincinnati, Ohio, 1833 in an old, unoccupied building, in a Negro district.

THEODORE WELD: Hello everybody, how are you tonight? All do your home work as usual?

NEGRO: We sure did, Mr. Weld. It sure is wonderful to be able to read and write.

NEGRO WOMAN: We been wondering, Mr. Weld. Why do you give your time to teach us black people how to read and write? What do you do daytime?

WELD: As for why I come here to teach you, I guess it's mostly because I think everybody deserves a chance for education. Then too, I need friends, like everyone, and I think you are good friends.

NEGRO: You're different from some white folk. Most of 'em don't want us for friends. How come you do?

WELD: That's connected with the other question you asked: what do I do daytime? I go to school too. I go to Lane Seminary. I'm learning to be a minister—a Christian preacher. Now the Bible says that all people, no matter what their color or their nation, are free and equal in Christ. Listen. I'll read it to you: (Galatians 3:28)

ANNOUNCER: Lane Seminary, a few months later.

THEODORE WELD: I was told you wished to see me, professor.

PROFESSOR: Yes, Mr. Weld. You see, we've been a bit concerned over some of your actions. We understand that you've been educating Negroes. We hear also that you are connected with the Anti-Slavery Movement. Now, in truth, many of us agree with you about slavery, that it is wrong and unchristian. But we do not feel that we can take a stand, just yet, in favor of the Anti-Slavery Movement. You are a fine, sincere student, Mr. Weld, and it pains me to say this, but the administrators of the seminary have decided you must leave.

WELD: I'm very sorry, sir. I had hoped to get my degree. But the freedom of the slaves, I suppose, is more important. Sir, you can cut short my education, but you cannot stop me from speaking my beliefs. I shall leave, but I shall go from church to church pleading for our black brothers.

ANNOUNCER: Granville, Ohio, a little later.

WELD: It is very good of you, Mr. Jones, to let me speak in your church.

JONES: I hope it will be good for you, too, Theodore. The trustees have received several threatening letters, saying that if we let you speak they will burn down the church.

WELD: I hope they will not do that, sir. But if they do, I shall speak from its foundations, through the flames!

ANNOUNCER: Painsville, Ohio, still later. (Sounds of a drum.)

DRUMMER: Yes, sir. I can make plenty of noise. I'll drown out that young fellow, all right. You say you'll pay me well. I'll give you—and him—your money's worth.

WELD: Fellow citizens and Christians!



(Drummer begins. Weld speaks louder.) It is written in God's Word that all men, Jew or Greek, barbarian, Scythian, Roman, bond or free, are one—brothers—equal in Christ. (Drum grows louder, Weld speaks louder still.) How, then, can we as Christians look down upon our Negro brothers and keep them in chains? (Weld's voice grows louder. The Drummer gives up and smashes his instrument.) Let us, in the name of Christ, work for their freedom!

ANNOUNCER: Washington, D. C.

WELD: You see, senator, our country was founded on the principles of liberty and equality. No true patriot can refuse to admit that the Negro is worthy of this liberty and equality that Jefferson named in his Declaration of Independence.

SENATOR: Young man, as you have talked with us privately and in groups, you have helped many of us to see a vision of a truly brotherly nation where all are free. I think you will live to see that vision a reality.

ANNOUNCER: Englewood, New Jersey, years later.

WELD: And so we dedicate this school where black and white together may learn, work and plan, practicing brotherhood. And I believe that the time will surely come when black and white will work together as equals to make this land of ours a true democracy, a Christian nation. (Applause) HYMN: "In Christ There Is No East or West" (as ushers prepare to take offering.)

OFFERTORY PRAYER:

O God, we thank thee for patriots like Theodore Weld who worked unselfishly for equality and brotherhood. We know that his work is still unfinished. Help us to carry it on by being friendly with those of other races and nationalities in our land. May this our offering help to bring liberty and justice and Christian brotherhood to all.

## July 16

THEME: Praise God for Patriots Who Believe in Peace!

WORSHIP CENTER: An article from China, such as a Chinese bowl or candle holder.

PRELUDE: Music of "In Christ There Is No East or West," or a phonograph record of one of the Chinese songs sung by Paul Robeson in the album, "Chee-Lai," a Columbia recording.

OPENING READING: Matthew 5:44,45.

HYMN: "Dear Lord and Father of Mankind," stanzas 1, 2, 4

READING:

### ONE WAY TO SETTLE A QUARREL

Before Kung volunteered his service in the armed forces, he lived in Chinatown. He was, in fact, a guide who escorted other, more curious, Americans, through the section of the city where he lived. In this way he made many American friends. One such friend tells of an experience that he had with his Chinese-American friend, Kung.

It had happened that a certain merchant in Chinatown had been saying some very mean things about Kung, and Kung invited his American friend to come along and be a witness as he settled the affair. They went to the merchant's shop. The merchant's name was Li.

"They (Kung and Li) looked at each other soberly without smiling. A mean and vicious pause.

"Then Li said bravely, 'Good afternoon.'

"'Good afternoon,' replied Kung, still not cracking a smile. 'This is the first time I have been in your place of business for two long months.'

"'You honor me,' replied Li, politely, but still eyeing Kung like a suspicious wildcat. 'You should visit me more often.'

"I shall from now on. I hear from all

reports your store is . . . quite the best store in Chinatown. Everybody says so. I hear your prices are the fairest—'

"'Even an unworthy person like myself must make a living!'

"'Your goods are the best—and that tea you have quite surpasses all other.'

"'An undeserved compliment—even from such an expert of tea as yourself. And to speak a word of praise for my humble goods shows you are a generous man and my friend.'

"'I am no expert,' replied Kung. 'I am not even an honorable and well-behaved man. I have many faults. You do not want me for your friend. I am not worthy.'

"Then Kung recited in detail all his shortcomings . . . repeating the mean things Li had said."

The American edged to the door, fearing that at any moment fists would begin to fly, that the strange conversation was just a prelude to a fight. Instead, Li denied all the accusations Kung made against himself, and then began to compliment him, praising his virtues. In the end, Kung and the American left with gifts from Li.

Outside, Kung explained.

"We'll be friends from now on, for he knows that should he say something unkind about me, I'll repay it with compliments. From now on he'll say only nice things about me." Then he quoted Confucius who said: 'Don't criticize other people's faults, criticize your own. If a man would be severe toward himself and generous toward others, he would never arouse resentment.'

PRAYER: Father of all, we know that the Chinese are among the truest and most peaceful American patriots. We know also that they are courageous soldiers and that the soldiers in China have fought for years without hating their enemies. Help us to be peaceful patriots too. We also know that victory in war will not necessarily make us peaceful in our own land. Help us therefore, to learn now how to live peaceably with our neighbors. Amen.

OFFERING, followed by the hymn, "In Christ There Is No East or West"

CLOSING WORDS: Matthew 5:9.

## July 23

THEME: An Unselfish Hebrew Patriot

THE WORSHIP CENTER: A simple arrangement of Bible and candles.

PRELUDE: Music of "Love Thyself Last"

CALL TO WORSHIP: Psalm 67:3-5

HYMN: "Joyful, Joyful, We Adore Thee"

UNISON READING WITH SOLOIST: Genesis 13:5-11. Let the "soloist" be Abram and read the words of Abram. Let all read the other verses.

DISCUSSION: Base discussion on questions such as: Was Abram a patriot? How was he patriotic? He was called the "Father of the Hebrew People." How was he like Washington? You may need to remind the group that in those days the "nation" was more like a large family clan or tribe. Abram led his whole tribe to Canaan and guided their life. What would have happened if he had not been an unselfish patriot? Why are unselfish patriots needed today?

HYMN: "Love Thyself Last"

OFFERING: As music of preceding hymn is continued.

PRAYER: Thanking God for his gifts and the

<sup>1</sup> From *Three Times I Bow*, by Carl Glick, McGraw-Hill Book Co., New York 1943, a very interesting collection of stories of Chinese Americans.

opportunity to give unselfishly through the offering; asking God that we may be loyal and unselfish members of our families and our country.

## July 30

THEME: A True Patriot Helps His Countrymen

PRELUDE: A phonograph record of the spiritual, "Go Down, Moses," (Victor 1799), or piano music

OPENING WORDS:

No man can be perfectly happy till all are free;

No man can be perfectly happy till all are happy.

HYMN: "I Would Be True," second stanza.

REMARKS: Introducing the reading:

Although Moses was adopted by a princess and educated in a palace, he never forgot the sufferings of his countrymen who were in bondage in Egypt. He longed to ease their burdens. One day he tried in a very foolish and wrong way. He saw an Egyptian striking a Hebrew, and he killed the Egyptian. When he realized what he had done, he fled to another land. There he married and the people probably thought that he was very happy. But the sufferings of his people, back in Egypt, still bothered him. His mind was especially troubled when he was out in the fields watching the sheep or surveying the land. Then he had time to think. Or rather, then God found it easy to speak through his thoughts.

READING: (by a very good adult reader or a well trained intermediate): Exodus 3:1-12.

SPIRITUAL: "Go Down, Moses," sung by a trained group or by the entire department.

During singing, let ushers prepare to take offering.

PRAYER: O God, we know that patriots like Moses are needed today in many lands, including our own. Many Negroes still need to be delivered from the hatred and intolerance of whites. Many people of foreign backgrounds need freedom and happiness. Show us how we may help our countrymen by relieving their burdens. And may our offering help to bring freedom and joy to them. Amen.

OFFERING: As music of "Love Thyself Last" or "America the Beautiful" is played.

HYMN: One of above.

## August Programs

### August 6

THEME: A True Patriot Is Honest and Courageous

WORSHIP CENTER: A Bible and a Christian Flag

PRELUDE: Music of "Where Cross the Crowded Ways of Life"

OPENING THOUGHTS:

Let us read the two statements on the blackboard and think which we consider the more truly patriotic. Let us keep thinking about them as we worship. Then later, we shall try to decide which statement is better.

(1) Our country, may she always be right; but our country, right or wrong.

—Stephen Decatur

(2) Our country right or wrong! When right to be kept right; when wrong to be put right.

—Carl Schurz

HYMN: "I Would Be True," or "Dare to Be Brave, Dare to Be True"

REMARKS:



## A PATRIOT SPEAKS OUT

(Introducing the dramatic arrangement of the Scripture.)

Amos was a country man, a shepherd and a grower of the sycamore tree, a fruit-bearing tree which grows in Palestine. He took his fruit to the city of Bethel to market it. In the city he saw many things which he was sure God did not like. He saw things wrong with his nation: poverty, selfish greed of the rich, insincere worship in the Temple, and many other wrong conditions. He was repeatedly impressed with the difference between the simple, clean life of the hills and the wickedness of the city ways. Finally he felt that he must do something. He must have thought for a long time. He realized that if conditions were not changed, if the rulers kept on living in selfish, luxurious ease, if the rich kept on oppressing the poor, his nation would crumble to pieces.

So Amos became a prophet. This is the way the prophets worked. They saw conditions as they were and looked ahead to see the results of such conditions. Then they warned the people of the things that would happen unless they changed their ways. And Amos was a very clever prophet. He knew it would be difficult to get an audience. He knew the people would not like what he believed God wanted him to say. So he started by preaching against the sins of the surrounding nations. As he did this, the people of Israel applauded. The more he said against the enemies of Israel, the more the Israelites praised the new prophet from the hills. He mentioned the sins of each neighbor nation that bordered Israel. (Use a map, if you wish, to show the countries surrounding Israel in the time of Amos.)

Then he turned his attention to Israel and cried out against the many sins of his own country, showing that perhaps Israel was worse than her neighbors. The people turned against the new prophet and told him to go back to the hills where he belonged. But Amos kept on, fearlessly saying the things he was sure God wanted said.

GROUP DRAMATIZATION: Amos 1:1-2:6; 4:1-2; 5:21-24; 6:1,4-7,14; 7:10-16.

Have a very good reader take the part of Amos; another reader be Amaziah; a third be simply a narrator who reads the verses like 7:10a; and the entire department be the people of Bethel, or Israel. As Amos preaches against Israel's neighbors, the people of Bethel may applaud him. As he preaches against Israel, they may show their disapproval. You will probably need to go through this impromptu dramatization twice: once for practice, then again when all understand.

DISCUSSION: A brief discussion of the question: Which of the statements on the blackboard would Amos approve?

### REMARKS:

Our Christian flag stands for honest, courageous, unselfish Christian patriotism. Its white and blue stand for purity and truth. Its red cross is one of courage and unselfishness. Our next hymn mentions some of the unchristian conditions in our cities. As we sing it, let us think of ways in which we can change things so that the Christian flag will wave throughout our land.

HYMN: "Where Cross the Crowded Ways of Life"

OFFERING: As music is continued.

PRAYER followed by the Lord's prayer

## August 13

THEME: *A Patriot is Loyal to God*

WORSHIP CENTER: A simple, worshipful arrangement of Bible and candles.

PRELUDE: Quiet music such as Handel's "Largo."

### CALL TO WORSHIP:

Let us open our eyes that we may see God's beauty;

Let us open our minds that we may understand his power;

Let us open our hearts that we may receive his spirit.

HYMN: The Doxology.

PRAYER: The Lord's Prayer.

CHORIC DRAMATIZATION:

### THE STORY OF JOB

Use a group of intermediates as a verse speaking choir. Select good solo speakers to represent: the VOICE OF GOD; the VOICE OF SATAN; JOB; JOB'S WIFE; Job's three friends, ELIPHAZ, BILDAD, ZOPHAR. Robe the choir if possible, and have the entire group, except for those representing the VOICES, stand in semi-circular formation. Soloists taking parts of VOICE OF GOD and VOICE OF SATAN may stand behind the semi-circle. As other soloists take part, have them step forward out of the semi-circle and perform in the semi-circular space before the rest of the group.

This dramatization, unlike that of last week, will require practice. The following selections from the book of Job may be used in the following manner:

CHORUS: Job 1:1-3,6,7a, ending "And the Lord said unto Satan"

VOICE OF GOD: 1:7b ("Whence comest thou?")

VOICE OF SATAN: 1:7c (beginning "From going to and fro . . .")

VOICE OF GOD: 1:8b (beginning "Hast thou considered . . .")

VOICE OF SATAN: 1:9b (Doth Job fear God for nought? etc.)

VOICE OF GOD: 1:12 (beginning "Behold, all that he hath . . .")

CHORUS: 1:14a (ending "and said")

MESSANGER: (One member of chorus who steps forward as Job also steps forward into semi-circular space): 1:14b, 15. (Resumes place in chorus.)

CHORUS: 1:16a (ending "and said")

MESSANGER (Another member of chorus, stepping forward toward Job): 1:16b. (Resumes place in chorus.)

CHORUS: 1:17a (ending "and said")

MESSANGER: (Another member of chorus, approaching Job): 1:17b

CHORUS: 1:18a

MESSANGER (Another member of chorus, approaching Job): 1:18b, 19.

CHORUS: 1:20.

Note: Arrange Job 2:1-7 similar to the above arrangement. Then continue as follows:

CHORUS: 2:9a (ending "unto him")

JOB'S WIFE: 2:9b (as she steps forward from chorus toward Job.)

JOB: 2:10 (beginning "Thou speakest" and ending "evil")

CHORUS: 2:11-3:2 (Job's three friends step forward.)

JOB: 3:3,4.

CHORUS: 4:1.

ELIPHAZ: 4:2-8; 22:5.

JOB: 16:4-6, 11-17.

CHORUS: 8:1.

BILDAD: 8:2-6.

JOB: 9:2-10; 19:25, 26.

CHORUS: 11:1.

ZOPHAR: 11:2-6.

JOB: 13:1-5, 15; 23:3.

CHORUS: 38:1.

VOICE OF GOD: 38:2-7.

JOB: 42:2, 3.

CHORUS: 42:7a (ending "Eliphaz the Temanite.")

VOICE OF GOD: 42:7b.

CHORUS: 42:10, 13, 16.

HYMN: "All Creatures of Our God and King" (as ushers prepare for offering.)

OFFERING: As music of preceding hymn continues.

PRAYER: O God we thank thee for all thy many gifts to us: the world in which we live; our homes and families; our friends; our church; the Bible that contains great teachings, beautiful poetry and even plays like the dramatic book of Job. Help us, we pray, to be loyal to thee as Job was. Amen.

## August 20

THEME: *Jesus Was a True Patriot*

WORSHIP CENTER: A good picture of Jesus, such as Sallman's "Head of Christ" will be appropriate

PRELUDE: Music of "I Bind My Heart This Tide," or "Christ of the Upward Way"

OPENING THOUGHT: A girl, in answer to the question, "Was Jesus patriotic?" wrote this poem. See if you agree with her.

I think Jesus loved his country  
Far more than the priests and the scribes,  
That he was a truer patriot  
Than those who hurled cruel jibes  
At Him when he healed on the Sabbath  
Or pointed a new way to live.  
He tried to improve his country  
And was always ready to give.

HYMN: "Fairest Lord Jesus"

SILENT READING:

Place on the blackboard these questions: Was Jesus patriotic? Where did he place highest allegiance? What was his "country?" Under the questions list these references: Luke 4:16; Luke 4:18; Luke 6:6-11; Luke 19:41-44; Luke 2:49; Matthew 5:9; Matthew 6:10; Matthew 9:35, 36; Mark 12:13-17; Mark 12:29-31. Have students read some of these references silently from their Bibles, in the effort to find answers to the questions. Time may not permit all students to read all references. You may wish to omit some or to divide the department into two or three sections and have each section read two or three references.

DISCUSSION: Of questions and references.

If you wish you may ask also, What kind of patriot would Jesus be if living today? And you may let the group suggest any qualities of Jesus that should be added to the list on the poster describing a true patriot.

PRAYER: O God, help us, like Jesus, to be loyal to thee first of all; help us, like him, to be patriotic citizens of thy Kingdom of love; help us to be loyal to our fellow men by helping them; and may we be loyal to Jesus by doing our best to live his Way of life. Amen.

OFFERING: As music of "I Bind My Heart This Tide" is played.

HYMN: "I Bind My Heart This Tide"

## August 27

THEME: *Let's Be Christian Patriots!*

WORSHIP CENTER: The American flag, the Christian flag, and the Bible

PRELUDE: Music of "O Beautiful for Spacious Skies"

READING:

Count the Christian soldier good,  
And dear the land that gave you birth;  
And dearer yet the brotherhood  
That binds the brave of all the earth.  
—Henry Newbolt

HYMN: "O Beautiful for Spacious Skies," 1 stanza

A HYMN HUNT: Have students look through their hymnals to find hymns that express Christian patriotism. Then sing a stanza each of several.



READING: Psalm 33:12; Psalm 117.

DISCUSSION: "What are the characteristics of a Christian patriot?"

Ask the boys and girls to name these qualities. Help them to see that a Christian patriot is loyal first to God and his Kingdom; which includes all people; that a Christian patriot believes in world peace and brotherhood; and that he seeks to help make both his nation and the world Christian. Then had the group to consider actual things which they may do to practice Christian patriotism: befriend those of other races and nationalities; help needy persons; write to government officials (national and local) about improvements that should be made; work to rid their town of unchristian influences; keep morally straight and strong, etc.

BRIEF STORY: "Hero on the Home Front" A well-known magazine recently named a

fourteen year old boy as "Hero On the Home Front." Why? Because he did household chores cheerfully and well; because he was a good (though not brilliant) student in school; because he bought war stamps and contributed to war relief; because he was a good Scout, working hard at community service projects and scrap collection drives; because he was a loyal church member and kept morally straight and strong.

LITANY: Slowly name the various things that junior high school boys and girls can do to prove themselves Christian patriots, pausing after each, for the group to pray: "O God, help us to be Christian patriots."

OFFERING: As music of "In Christ There Is No East or West" is played.

HYMN: "In Christ There Is No East or West"

CLOSING WORDS: The opening poem, repeated.

Where I caught a glimpse of the Infinite Beauty, and heard majestic music:

"Spirit ditties of no tone" were those serene, shining harmonies.

The city square was full of God.

It came about in this way: I was approaching the square in a street car.

As we were a block or two away from it I looked up and saw the great buildings ahead;

They seemed to loom up before me in a secret, austere and ineffable majesty, As I asked myself the question, and its answer came.

The question was, "What energy brought those structures into being, And what maintains them in symmetry and strength?"

The answer was GOD . . .

I saw that it was he who "upholds all things by the word of his power."

And the words come billowing into my heart with Miltonic majesty, "In God all things hold together."

E. WAYNE STAHL<sup>1</sup>

GUIDED MEDITATION:

Help me to be still now, my Father, and to know that you are here along beside me. (Pause.) The neighborhood in which I live is a part of my country, a real part of your world. (Pause.) I want to help make my neighborhood a really good part of my country, a part of which our President can be proud, a part with which you, O God, can be pleased. (Pause.) There are some things in my neighborhood that are making it Christian. (Pause.) There are Christian homes. There are churches. There are . . . (Think of other things in your community that are Christian.) I want to do everything I can to make my neighborhood Christian. (Pause.) There are some things that are pulling my neighborhood down. There are back lots and alleys and stores that the police have to watch. Let me know what I can do to help get rid of such places. (Pause.) There are some homes in or near my neighborhood that are so crowded or so poor that it must be hard for the boys and girls in them to live as Christians. Help me to know how I can do something about this. (Pause.) My Father, this is your world. My neighborhood is part of your world. Help me this week to do all I can to make it more nearly what you would want it to be. Let me try to help those boys and girls in my neighborhood who need friends, who need the church. Help me to be ready to do my share. In Jesus' name. Amen.

HYMN: "At Length There Dawns the Glorious Day"

LEADER:

What makes a city great? Indeed it is not the sky-scrapers or parks or factories. Rather we should ask, "Who makes a city great?" It is the citizens bound in the glow of neighborly good will, thrilled by the common joys of progress in cultural achievements and possessing the qualities of nobleness that religion bestows. Behold, these are they who today make glad the heart of God for his city:

(Across the platform, accompanied by great symphonic music played on a hidden Victrola, slowly march these persons:)

The Doctor—in white coat and stethoscope

The Teacher—a briefcase

The Nurse—in uniform

The Laboring man—in overalls with shovel

The Minister—with Bible

Two Little Children—carrying toys

SOLO: "The Holy City"

BENEDICTION: Hear thou, O God, the silent prayer of all our hearts as we pledge our

<sup>1</sup> Permission The Evangelical Crusader.

## Senior and Young People's Departments

By Raymond M. Veh\*

THEME FOR JULY AND AUGUST: *Paths to God*  
**Motion Pictures**

July 2 or 16. **Hills and the Sea.** 1 reel (15 min.) 16mm. Silent, color, \$3.00. Or 10 min., 16mm. Sound, color, \$4.00. Colorful scenes of natural beauty at Martha's Vineyard, Cape Cod, Mass.

July 9. **The City.** 31 min., 16 mm. Sound, \$4.50. A documentary film on city planning which contrasts present living conditions in cities with what may be possible in the future.

July 23. **Book for the World of Tomorrow.** 28 min., 16mm. Sound, \$10.00. The story of the translation and distribution of the Bible, produced by the American Bible Society.

### July Programs

#### July 2

THEME: *To God Through Nature*

PRELUDE: "Spring Song," by Mendelssohn  
CALL TO WORSHIP: Psalm 139:9, 10

RESPONSE: "My God, I thank Thee, who hast made," first verse

HYMN: "When Morning Gilds the Skies"

RESPONSIVE MEDITATION:

For the comforting warmth of the sun

that my body embraces;

For the cool of the waters that run through

the shadowy places;

For the balm of the breezes that brush

my face with their fingers;

For the vesper hymn of the thrush when

the twilight lingers;

For the long breath, the deep breath,

the breath of a heart without a care,—

I will give thanks and adore thee, God

of the open air!

Let us pray.

PRAYER: (Pray for)

The dwellers in slums, to whom the odor of clean earth is an unknown pleasure;

The workers in mines, to whom the light of the sun is a rare phenomenon;

\* Editor, The Evangelical Crusader, Harrisburg, Pennsylvania.

Ourselves, that we may be overwhelmed with a sense of gratitude for all our gifts from the hand of God.

POEM:

#### OMNIPRESENCE

A thousand sounds and each a joyful sound;  
The dragon flies are humming as they please,  
The humming birds are humming all around,

The clithra all alive with buzzing bees,  
Each playful leaf its separate whisper found,  
As laughing winds went rustling through the grove;

And I saw thousands of such sights as these,  
And heard a thousand sounds of joy and love.

And yet so dull I was, I did not know  
That He was there who all this love displayed,

I did not think how He who loved us so  
Shared all my joy, was glad that I was glad,

And all because I did not hear the word  
In English accents say, "It is the Lord."

EDWARD EVERETT HALE

MEDITATION: (with violin\* accompaniment, such as "Meditation" from *Thais* by Massenet. Read selected poems or passages on nature as found in anthologies in any library.)

HYMN: *Tune*, "Lord Speak to Me"

We thank thee Lord for this fair earth,  
The glittering sky, the silver sea;

For all their beauty, all their worth, their light and beauty come from thee. •

So while we gaze with thoughtful eye on all the gifts thy love has given,

Help us in thee to live and die, by thee to raise from earth to heaven. Amen.

#### July 9

THEME: *To God Through City Streets*

PRELUDE: "O Master Let Me Walk with Thee"

CALL TO WORSHIP:

"Not in mine own, but in my neighbor's face,

Must I thine image trace;

Nor he in his, but in the light of mine,

Behold thy face divine."

INVOCATION, by the leader

HYMN: "Jesus Calls Us O'er the Tumult"

LEADER:

#### GOD IN A CITY SQUARE

You would hardly think of a busy city square as a cathedral.

Yet this is just what it became to me; a place of worship and of wonder



time and strength and thought to speeding the day when our visions of the greater city shall come into reality. In Christ's name we pray. Amen.

## July 16

THEME: *To God Through Beauty*

PRELUDE: "In the Time of Roses," by J. Reichardt

CALL TO WORSHIP:

A thing of beauty is a joy forever:  
Its loveliness increases; it will never  
Pass into nothingness; but will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health, and quiet  
breathing.

—JOHN KEATS

HYMN: "For the Beauty of the Earth"

THE QUEST FOR BEAUTY:

*Group:* We would seek the beautiful, but truly, in these times of strain and stress, of war and hate, how can we find beauty?

*A Voice:* Jesus said, "Seek and ye shall find; knock and it shall be opened unto you." Perhaps your eyes have been closed to the things which are truly beautiful. We find what we are looking for in this life, and if you are looking for beauty, you will find it.

*Group:* But we are busy—we have no time to go into the woods, to watch the glory of a sunset; we have no chance to see the famed beauty of great canyons, of mountain peaks and water falls!

*A Voice:* "Seek not afar for beauty, for lo, it glows beneath your feet!" Find beauty in the simple cup of water given a weary traveler, in the love of a mother, in the kindness shown to a little cripple; in these and many others, find real beauty that enriches and ennobles the soul!

SOLO: "God Who Touched Earth with Beauty"

BEAUTY IN NATURE AND ART: (Display "The Song of the Lark" by Jules Breton. Amplify the following picture interpretation.)

Early one morning the artist, Jules Breton, was walking in the fields of France when suddenly there burst forth the joyous song of a lark singing high in the air. As he looked about him, trying to see the bird, he discovered it by following the gaze of a peasant girl who had stopped to listen too. Then he painted this picture to help us see and hear what he had seen and heard that morning.

The sturdy French peasant girl, sickle in hand, is going forth to her work in the fields. She has been walking briskly, head thrown back, enjoying the fresh morning air, when suddenly, right in the middle of a step, she stops to look up at the lark and listen to him as he sings to greet the new day, to show his joy at being alive in the beauty of the dawn, and because it is the natural thing for a lark to sing. The whole picture is so full of joy and song that it fills us with wonder and appreciation of all that is beautiful in God's world. There is the bird, the fiery ball that is the sun, and the girl, happy-hearted, ready to go out to do her share in the work of the world. Her apron is caught up around her waist to hold the heads of wheat, a large handkerchief is about her hair, and her feet are bare. There is a native beauty here which makes this picture ever popular.

PRAYER:

O Master, lover of beauty and joy,  
Make our hearts simple and trustful,  
That we may think with thee thine eternal  
thoughts,

Thy wise child-like thoughts  
Whereby the worlds are upheld.

Make our wills lowly and pure,

That we may share in thy will  
Whereby is created and upheld  
All the joy and the beauty  
Of this thy great universe.

J. S. HOYLAND<sup>2</sup>

## July 23

THEME: *To God Through the Bible*

SETTING: An altar is prepared at the front of the departmental room if no altar is part of the usual equipment. Between candles placed on either side is the large open Bible.

PRELUDE: "Prayer" from *The Hunter*, by K. M. von Weber

CALL TO WORSHIP: "Thy word is a lamp unto my feet and a light unto my path, thy testimonies are wonderful, therefore doth my soul keep them. Order my footsteps in thy word, and let not any iniquity have dominion over me."

HYMN: "Thy Word Is Like a Garden, Lord"

LITANY OF APPRECIATION FOR WRITERS

For those men who wrote the New Testament long years ago, in order that we might learn more about the life and teachings of Christ.

*We thank thee, Heavenly Father.*

For historians who tell us the stories of the past, that we may read and profit by the mistakes of those who have gone before,  
*We thank thee, Heavenly Father.*

For writers of good books of fiction that are fine and worthwhile, helping us to enjoy our leisure time,

*We thank thee, Heavenly Father.*

For poets who write lovely verses that inspire us and make us enjoy the beautiful world around us,

*We thank thee, Heavenly Father.*

For writers of literature of all ages who have written things that lift us out of our everyday life, and give us a glimpse of lands and people that we may never see or know in any other way,

*We thank thee, Heavenly Father. Amen.*<sup>3</sup>

PRAYER: by two persons selected in advance.

LIVING PICTURES: The individual stands before Bible as a hidden voice reads the statement.

(*Little child stands before open Bible*)

Our Bible says of little children: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "And he took them up in his arms and blessed them."

(*Two juniors stand before open Bible*)

Our Bible says: "Train up a child in the way he should go and when he is old he will not depart from it." "Children, obey your parents in all things for this well pleasing unto the Lord."

(*Youth stands before open Bible*)

Our Bible says to youth: "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word." "Remember now thy Creator in the days of thy youth, before the evil days come and the years draw nigh, when thou shalt say, I have no pleasure in them." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

(*Young couple stand before Bible*)

Our Bible says to companions: "Wives, submit yourselves unto your husbands, as unto the Lord; husbands love your wives,

<sup>2</sup> From "Thanks for the Beauty of the World" in *A Book of Prayers for Youth*, by J. S. Hoyland. Published by the Association Press. Used by permission.

<sup>3</sup> Prepared by Worship Interest Group, Camp Seager, Naperville, Illinois.

even as Christ has loved the church, and gave himself for it. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh."

(*Family before Bible*)

Our Bible says to families: (Read Deuteronomy 6:6,7)

HYMN: "O Word of God Incarnate"

BENEDICTION

## July 30

THEME: *To God Through Christ*

THE UPREACH OF QUIET MUSIC: "Sanctus" from "The Holy City"<sup>4</sup> (sung by four young people)

THE UPWARD LOOK OF THE SOUL: (In unison)

O God, the Help of those that flee unto thee, the Hope of those who cry unto thee, cleanse us from our sins and from every thought displeasing to thy goodness, that with a pure heart and a clear soul, with calm trust and perfect love, we may worship thee as we seek to remember and realize thy love in Christ Jesus our Lord. Hear us, and grant us thy blessing. Amen.

THE UPSURGE OF A CHRISTIAN HYMN: "Jesus Calls Us O'er the Tumult"

GOD'S SEARCH FOR MAN:

A Poet's Interpretation: (read by a selected member)

"O Love, That Wilt Not Let Me Go," hymn by G. Matheson

The Scriptures: John 1:1-14; 3:16

MAN'S SEARCH FOR GOD: In all ages and in all lands men have cried with Job, "Oh, that I knew where I might find God!" Let us see how others have found God in many ways.

GUIDED MEDITATION (based on a Negro Sermon):

We would think about God:

How he keeps stars in steady courses,  
How he brings new leaves to the trees and joy to the world in the springtime;  
How he flings color over the countryside in the autumn;

How he puts strength into the mountains.  
We would think about God as Father:

How he continues to create people and cares greatly for all of them.  
How he has placed all people in his beautiful world of plenty.

How he is distressed if some people have too much while others go hungry.

We would think about God as My Father:

My Father—I who am black,  
My Father—I who am yellow,  
My Father—I who am white,  
My Father—I who am lonely,  
My Father—I who am happy,  
My Father—I who am hungry.

We would think about God as Father because Jesus came to teach us that. God saw that we did not know he was *Our Father*—that we were not living as brothers. He sent Jesus. It has been a long time, but some of us still haven't learned!

WHEN GOD AND MAN MEET: Solo: "How Beautiful Upon the Mountains," by Harker.

## August Programs

### August 6

THEME: *To God through Prayer*

SETTING: Place a picture of Albrecht Durer's picture "Thy Kingdom Come" ("Praying Hands") on the worship altar, with candles on either side.

<sup>4</sup> No. 336 in *The New Hymnal for American Youth*, the Appleton Century Co.



PRELUDE: "Adoration" by Borowski  
CALL TO WORSHIP: Mark 1:35; 6:45, 46;  
Luke 6:12, 13.

HYMN: "Lord, Speak to Me That I May  
Speak"

LITANY: "The Lord's Prayer"

As he was praying in a certain place, . . .  
when he ceased, one of his disciples said  
unto him, Lord, teach us to pray. And he  
taught them saying; Our Father—

One Father, and therefore one family;  
thy family, a great brotherhood.

Hallowed be thy name—

That by my life with my townspeople, in  
my community, my holiness—and theirs—  
may show thy holiness in its beauty.

Thy kingdom come—

That perfect society, where every in-  
dividual soul has its opportunity for its own  
full, creative and therefore joyous life.

Thy will be done on earth—

On earth among men, here in this world,  
in human relations.

As it is in heaven—

I will carry on my vocation, my business,  
my home, by thy standard and principles.

Our daily bread—

Not my—the daily bread of the brother-  
hood of the whole community so that no  
one lacks and no one has too much.

Forgive us as we forgive—

I pray now for my enemy, that, through my  
forgiveness of him, I may get God's forgive-  
ness. I pray for my state and my nation, that  
thy will to forgive may be in every person  
as it is in thee.

Lead us not into temptation—

That temptation to refuse forgiveness and  
to plan reprisal, to refuse the complete  
self-giving that will help to create the king-  
dom.

—CHARLES M. LATHROP<sup>5</sup>

HYMN: "Immortal Love, Forever Full"

FIRST VOICE:

Lord, what a change within us one short  
hour,

Spent in thy presence will avail to make!  
What heavy burdens from our bosoms  
take!

What parched grounds refresh as with  
a shower!

We kneel, and all around us seems to  
lower;

We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and  
clear;

We kneel, how weak! We rise, how full of  
power!

Why, therefore: should we do ourselves this  
wrong,

Or others—that we are not always strong—  
That we are sometimes overborne with  
care—

That we should ever weak or heartless be,  
Anxious or troubled—when with us is  
prayer,

And joy and strength and courage are  
with thee?

—RICHARD C. TRENCH

SECOND VOICE:

Pray for my soul. More things are wrought  
by prayer

Than this world dreams of. Wherefore let  
thy voice

Rise like a fountain for me night and day.  
For what are men better than sheep or  
goats

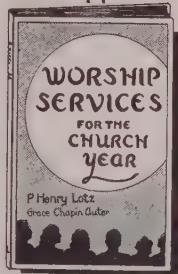
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer

Both for themselves and those who call  
them friends?

For so the whole round earth is every way

<sup>5</sup> From "Social Implications of Our Lord's  
Prayer." Printed in *Spirit of Missions*, July,  
1927.

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may be read or beautiful music played.

BENEDICTION: Psalm 19:14

### August 13

THEME: *To God Through Service*

PRELUDE: "Andante Cantabile" by Tschai-  
kowsky

CALL TO WORSHIP:

Leader: Psalm 96:1, 2

Response: We will enter into his gates  
with thanksgiving—

Thanksgiving for life, for health,  
For eyes to see, and ears to hear,  
For folks to love, and friends to know,  
For thoughts to think,  
For God to worship.

We will enter into his court with praise.

Leader: For the Lord is good. His truth  
endureth to all generations.

HYMN: "O Son of Man, Thou Madest  
Known"

SCRIPTURE: John 15:8-15

SOLO: "My Task" (to be sung without  
announcement after the reading)

SHARING PROCESS: "Serving Through  
Hobbies and Talents"

Those who have tested out their talents  
and who have abilities to fashion things of  
beauty can truly bless the world. All of us  
have special "bents" that offer pleasant hours  
in the summer. Let us remember that the  
things we can make or do best might be a  
means of deepening our faith in God.

(Some interesting summer-time hobbies  
might be shared by members of the group,

and the prayer following might be consecra-  
tion of each of them. Hobbies suggested:  
camera-craft; notebook of star-poems or  
garden-poems continued through years;  
stamp-collecting; mounting and filing pic-  
tures in an art library for the church;  
gardening; cooking; writing; painting; com-  
posing music; serving in a youth caravan or  
summer work camp.)

Skills are important to God! It is only  
through people that his work is done. And  
only their best abilities are worthy of his use.  
Doing everything at our best is alone worthy  
of God and of ourselves.

UNISON PRAYER:

We pledge our all to thy service, O  
God, with a full knowledge that we serve  
thee best when we serve our fellow men. We  
will devote our time to constructive activities  
which will make life better for all men. We  
will find work to do, with the creative abili-  
ties thou hast given us, which will forward  
thy holy purposes and we will enter into it  
joyously. The best of our thinking and our  
abilities will be devoted to the forwarding of  
thy kingdom, and the work of our hands will  
advance thy cause in the world. Thou shalt  
use our hands, yea, even all of us.

### August 20

THEME: *To God Through the Sacraments*

WORSHIP CENTER: Have the Communion

Table set for the Lord's Supper

PRELUDE: "The Grail Motif" from *Parsifal*,  
by Wagner

CALL TO WORSHIP:

Leader: "God is a spirit. Let us worship  
him in spirit and in truth."

Response: "Let the wicked forsake his



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way and the unrighteous man his thoughts. And let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

HYMN: "Now in the Days of Youth"

SCRIPTURE: Matthew 3:13-17; 28:19

MEDITATION: "The Significance of Baptism for Youth"

Picture John the Baptist as he preached "Repent ye; for the Kingdom of Heaven is at hand." See how the people interested in reform flocked to hear him and be baptized; how Jesus felt a strange new fire within as he listened to the preaching of his cousin; how he was baptized and felt God's approval. Remember that today, as in the time of Jesus, baptism is a pledge with God to cooperate with him to make the world a better place in which to live; that the baptismal covenant has meaning for every individual.

HYMN: "Break Thou the Bread of Life"

SCRIPTURE: Matthew 26:17-30

MEDITATION: "The Significance of the Holy Communion for Youth"

Communion symbolizes the world-wide fellowship of Christians. It links us with all Christians of all races and nationalities. It makes us aware of the sins of mankind, the need for confession, and the Christ whose sacrificial love stands in contrast to the hatred and selfishness of our day.

Communion always symbolizes the new covenant which God made with man. Jesus said, "And I, if I be lifted up, will draw all men unto myself." Communion reminds us that Christ died that all men might live. Each and every person can come and lay hold upon eternal life providing he is willing to forsake sin and dedicate life to God and his service. PRAYER: That youth may truly worship through the sacraments of the church.

HYMN: "I Bind My Heart This Tide"

August 27

THEME: "To God Through Faith"

PRELUDE: "O Rest in the Lord," from *Elijah*

LEADER'S STATEMENT:

TRUTH

So many words are written,

So many things are said

To prove the Christ a legend,—

To say that hope is dead . . . .

How can my little message

Make any earth man see

That faith so strong and lovely

Has walked in Galilee?

That faith walked on the waters

And bade the waves be still?

That faith is living evidence

Of Jesus' holy will?

ALFREDA STING!

HYMN: "A Mighty Fortress Is Our God"

SCRIPTURE READING: Galatians 2:20, II

Corinthians 1:24, and 5:7, I John 5:4,

Psalms 27:13, I Timothy 4:10, Matthew

17:20 and 21:21, Mark 9:23, James 14:17,

20:24. (Have different young people read

these passages without announcement.)

LEADER'S COMMENTS:

(In these comments the leader should point out that all the Scripture passages read indicate the importance placed upon a working faith by those who wrote the New Testament. By it they were sustained. They felt that their salvation depended upon it. It gave purpose and direction to their lives. But it was more than giving intellectual assent to theological propositions. It was a faith by which to live and it was of value only as it produced "works," as indicated in the passages from James.)

QUARTET: "Are Ye Able?"

TALK: "Keep the Faith"

These are times that try men's souls. Blitzkreigs, blackouts and bad news envelop not only the cities of the world but also the human soul. It is easy to cry out in despair: "What can endure? Who shall be saved?"

The Christian has a fundamental answer: "Believe in the Eternal, the God whom Jesus helps us to understand and love." This faith through the centuries has helped hard-pressed disciples to say: "We must obey God rather than man." Such a faith—

Called Peter from his fishing nets to initiate God's great institution, the Church.

Released Paul from the narrow life of a scholar and teacher to become the flaming evangelist carrying the gospel to foreign multitudes.

Permitted Martin Luther to declare, "Here I stand; I can do no other, God helping me."

Necessitated the Pilgrim Fathers' leaving comfortable homes in the mother country to journey over uncharted seas to the bleak shores of America, where they could worship according to their own and not a government's dictate.

Caused John Wesley to work strenuously for many years in God's service, testifying: "The Lord my Helper also strengthened my heart and mind by his grace so that I was enabled not only to preach the pure truth of the gospel but to confirm the doctrine by my conduct."

Like the heroes of the eleventh chapter of Hebrews, many of these died without realizing the fulfillment of their efforts.

To us come the uncompleted task—the task of keeping hope, justice, honor and good will alive in the earth. This is the supreme task of the church and of all followers of him who is forever looking for that faith that is embodied in the lives of men and women who are working to redeem a lost world in his name.

BENEDICTION (Pianist plays softly "Faith of Our Fathers")

6 Other passages which might be included are: Romans 5:1-5, Acts 16:34, I Peter 1:3-8; 2:6.

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## Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

THE FILMS listed below are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

**Children of Mars.** 20 min. 16mm. Sound, \$3.00

This film is one of the "This Is America" series produced by R.K.O. It begins by presenting the problem of juvenile delinquency created in city environments where both parents are away from home all day doing war work. The problem is personalized in the story of one family in which there are three children, boys of twelve and four, and a girl of fourteen.

The film suggests as solutions to the problem: a local committee of religious and social workers to help coordinate the activities of various agencies and to help inform parents of sources of help.

The value of the film for churches will depend largely upon the way it is used. Ideally it should be used in a forum type of meeting to arouse attention to the problem and to suggest how it is being solved in some communities. The showing should then lead into a serious discussion as to the existence of the problem locally and the steps that that need be taken to meet it. The discussion may be steered by the leader of the meeting or it may be initiated by a panel composed of social and religious workers acquainted with the facts.

*Content:* Good. *Technical Quality:* Excellent.

**The Bridge.** 33 min., 16mm. Sound. Service charge 50c

This documentary film on South America was produced for the Foreign Policy Association and released through the Office of the Co-ordinator of Inter-American Affairs. Animated maps introduce the geographical relationships of South America with North America, Europe, and Africa and of the various countries of South America with each other.

The throttling effects of the war on South America's export trade is shown in the quantities of cotton, beef, coffee, corn and other products which are going to waste for lack of a market. In keen contrast with this situation is shown the plight of the average villager of South America who has insufficient food and clothing and few tools with which to work.

The film makes the point that rugged mountains almost eliminate normal means of transportation in the continent which would provide an opportunity for distribution of the products to those who need them. At the same time lack of transportation makes it difficult to exploit vast mineral and other resources which would help South America to attain a prosperous self contained economy. The picture suggests that the solution lies in air transportation which will create a bridge over the mountains.

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Because of its keen analysis of the problems of the South American continent, the film provides a valuable background for mission studies. Its cultural and informational values also make it an excellent feature for forums.

*Content:* EXCELLENT. *Technical Quality:* EXCELLENT.

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# ☆ ☆ Current Feature Films ☆ ☆

**Aircraft Carrier** (RKO) "This Is America" series) *Documentary* shot on "shake-down" cruise, showing how different parts of ship and groups of technicians function in routine duty and in action. . . . An informative, sensible film, giving an interesting, clear picture of activity much in the news at present. **M, Y, C**

**Ali Baba and the Forty Thieves** (Univ.) Turan Bey, Jon Hall, Maria Montez. *Adventure* yarn that departs from Arabian Nights original to tell of a caliph's son, reared among thieves, who returns to Bagdad, regains his murdered father's throne. . . . Gaudily colored, resplendent in settings and costumes, its action unsophisticated, reminiscent of old-fashioned "western," this is colorful if trite entertainment. **M, Y**

**Buffalo Bill** (Fox) Joel McCrea, Thos. Mitchell, Maureen O'Hara. *Melodrama*, in color, based on famous showman's exploits, but making him far more naive, devoted to justice for Indians, etc., than history reveals. . . . Portions, particularly those having to do with scout's romance and struggles against indifferent East, are more Hollywood than "Western." *Spectacular*, violent action in early scenes. **M, Y**

**Cover Girl** (Col.) Rita Hayworth, Gene Kelly, Phil Silvers. *Musical*. A dancer tastes theatrical fame after her face appears on a famous magazine cover, but early ties prove stronger. . . . Some audiences may object to scantiness of costumes in opening scenes. What comes after is far more spirited, able than usual run of such "musicals," particularly in original dancing sequences. **M, Y**

**Cry Havoc** (MGM) Marsha Hunt, Ann Sothern, Margaret Sullivan. *Melodrama*. Emotional experiences of girls recruited to serve as volunteer nurses on Bataan, up to capture by enemy. . . . Aside from fact that original play has been criticized by nurses' corps as misleading, since there were no volunteer nurses on Bataan, film is stagey in situation and character, strangely unmotivated. *Prolonged hysteria*. **M**

**The Curse of the Cat People** (RKO) Ann Carter, Jane Randolph, Simone Simon, Kent Smith. *Melodrama*. How the fancies of a child who invents dream playmates lead her into danger-fraught paths until parents learn how to meet her problems. . . . A sequel to "Cat People," melodrama of some months ago, but treated here as delicate fantasy with little injection of horror and symbolism. *Sensitively done*. **M**

**The Falcon Out West** (RKO) Joan Barclay, Tom Conway. *Melodrama*. Debonair detective feuds with police over details of wealthy Texan's murder, but solves mystery on visit to victim's ranch. . . . Alternate clues followed, with mixture of comedy and deduction. A run-of-the-mill detective tale in the "Falcon" series. **M, Y**

**Four Jills in a Jeep** (Fox) Kay Francis, Jimmy Dorsey and band, Carole Landis, Mitzi Mayfair, Martha Raye. *Comedy*. Conquest of hearts as four movie stars make rounds of army posts in England and Africa as entertainment unit. . . . A series of personal appearances by actresses who did make such a trip, pervaded by emphasis which impresses audience uncomfortably as a self-laudatory effort on part of the movie industry. *Fair comedy*. **M, Y**

†**Jeannie** (British Film) Kay Hammond, Barbara Mullen, Michael Redgrave. *Comedy* about a forceful, unglamorous Scottish girl who goes to Vienna to spend her tiny "fortune," meets a count who covets it, and a Yorkshire salesman who can't help protecting her. . . . Something seldom found today: an *unforced, believable*, delightful comedy, its characterizations subtle yet filled with human warmth, its situations simple yet fraught with humorous insight. Effective score played by London Symphony Orchestra. **M, Y**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.  
†—Outstanding for Mature Audience.

**Lady in the Dark** (Par.) Mischa Auer, Jon Hall, Ray Milland, Ginger Rogers. *Comedy* set to music, in gaudy color, with dream fantasies centered about irascible woman editor who seeks in psycho-analysis the key to her irascibility. . . . The extravaganzas to end all extravaganzas, so far as fantastically elaborate costumes, sets, decorations, are concerned. Although characters and story are artificial and whole is one long fashion parade, film manages through its *music and spectacle* to be entertaining as expensively escapist fare. **M**

**Lady, Let's Dance** (Mono.) Belita, Walter Catlett, James Ellison. *Comedy*, Cinderella style, about the refugee waitress who, when given the chance, makes good as ballet and ice-skating star. . . . A very minor plot, rather awkwardly done, but with ballet and skating ensembles that make up for lack in plot. *Pleasant, unpretentious entertainment*. **M, Y**

†**The Memphis Belle** (Official Army Air Force film) *Documentary* showing action inside and outside a flying fortress during real bombing raids, with 25th mission of one crew as running theme. . . . The best American documentary on air combat yet released, this gives *vivid* sense of the sights and sounds, dangers and fears of such experiences. **M, Y**

**Men on Her Mind** (Producers) Mary Beth Hughes, Edward Norris. *Melodrama* about an orphan who makes good despite fear that circumstantial evidence will label her undesirable. . . . Everything about it is unlikely, *artificial*, wooden.

**The Million Dollar Kid** (Mono.) The "East Side Kids" *Comedy*. Ill-mannered youngsters help solve domestic difficulties of

wealthy robbery victim they have befriended. . . . The usual "East Side Kids" film raucous, ill-mannered, with infantile-minded slum youngsters proving themselves gems in the rough. *Praiseworthy in motive but abominable in execution*.

**My Best Gal** (Frank Craven, Jimmy Lydon, Jane Withers.) *Comedy* about brash, swing-minded youngsters who put themselves over as entertainers and win a theatrical contract. . . . *Noisy, amateurish*, juvenile in values and quality of production. **Y**

**The Navy Way** (Par.) Wm. Henry Roscoe Karns, Robert Lowery, Jean Parker. *Drama* following group of men through "boot training," filmed at Great Lakes Naval Training Station. . . . Oft-used theme about the arrogant, cocky youth who finally makes good. *Unpretentious, good natured*. **M, Y, C**

**Phantom Lady** (Univ.) Alan Curtis, Thos. Gomez, Ella Raines, Franchot Tone. *Melodrama*. Pursuit of mysteriously dissolving clues which would establish alibi for man condemned to death for murder on circumstantial evidence. . . . Not a horror film, but a *superior detective film*, done with effective suspense through imaginative detail and incidents. One character morbid, overacted. **M**

**Rosie the Riveter** (Univ.) Frank Albertson, Jean Frazee, Frank Jenks, Vera Vague. *Comedy* of confusion that arises in eccentrically-run boarding house when four war plant workers lay claim to the same room. . . . Routine in execution, its comedy approaching slapstick, good as *minor, artless comedy*. **M, Y, C**

**Shine on Harvest Moon** (War.) Jack Carson, Dennis Morgan, Ann Sheridan. *Musical* purporting to picture career of Nora Bayes, theatrical singer, and her husband, a song writer. . . . Story is thin and artificial, reputedly far from authentic, but singing "acts," etc., of the early 1900's have flavor of that period, provide *pleasant* entertainment. **M, Y**

**Trocadero** (Rep.) Johnny Downs, Rosemary Lane, Ralph Morgan. *Drama*. How adopted children of Italian restaurant proprietor built business after his death into famous night club. . . . A success story extolling popular bands and elaborate night clubs, suggesting they are based on homey, naive virtues. *Routine*. **M, Y**

**Ukraine in Flames** (Russian Film, commentary in English) *Newsreels* compiled to picture devastation in nazi path, resurgence of Russian armies and their homecoming. . . . Shots of battle action and results are *realistic*, unposed, revealing. Commentary cries out bitterly for revenge on German "beasts." **M, Y**

**You Can't Ration Love** (Par.) Johnnie Johnson, Betty Rhodes, Marie Wilson. *Comedy*. Moronic goings-on among co-eds, frantic for dates, who ration available men students' attentions so all can have equal chance. . . . Such a theme could have been merely satiric fun, but here it takes itself too seriously as to be merely stupid. **Y**



# Graded Curriculum and General Program Materials

Published from January 15 to April 15, 1944

THE forty-four publications announced in this list come from fourteen publishing houses. Of this number, thirty-one are for the children's, young people's, and adult divisions. Included are materials in the fields of Bible, drama, and worship. In addition, there are five publications in the area of the family and the home. They will provide rich resources for the Committee on Religious Education as it looks forward to its program for another year.

The Department of Research, with the cooperation of editors and publishers, makes available these lists quarterly in the June, September, December and March issues of the *Journal*. The December 1938 number carried the first list in this series. Earlier issues of the *Journal* are available at fifteen cents per copy.

## To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

## I. Religious Education of Children

### A. Primaries

JUDSON KEYSTONE SERIES. Vacation Church School Text. Dorothy W. Meserve. *Bible Friends and Friends Today*. Philadelphia 3, Judson Press, 1944. 63 p. \$60.

Ten-session unit planned to help primaries understand and put into practice Christian ways of friendliness that are pertinent to the everyday life of a child.

NIEDERMEYER, MABEL. *My Indian Picture Story Book*, New York 10, Friendship Press, 1944. 55p. \$50.

Twenty-four photographs of the homes, churches, schools, workaday life, and play of Indian children. Each photograph is accompanied by simple, rhythmic text. Plans for using this to be found in *A Primary Teacher's Guide on American Indians* by the same author.

### B. Primaries, Juniors

*Thoughts of God for Boys and Girls in Summer Time*. Hartford 3, Connecticut Council of Churches and Religious Education, 1944. 80 p. \$15; 25 or more \$13, plus postage.

Includes stories, poems, songs, and prayers for daily devotional readings from May first to October first. Summer-time experiences are interpreted with suggestions on man's cooperation with God in food production, appreciation of the out-of-doors, and sharing.

### C. Juniors

BETHANY GRADED LESSON SERIES. Second Year, Spring Quarter. Elizabeth S. Whitehouse. Unit VI, *The Story of the Hebrew People*. Bible Study Guide for Juniors, 48 p. \$20. Activities Resource Materials set, \$50. Teacher's Quarterly, 144 p. \$35. Message to Parents, 4 p. \$25 a dozen. St. Louis 3, Christian Board of Publication, 1944.

JUDSON KEYSTONE SERIES. Vacation Church

School Text. Doris Clore Demaree. *Choosing God's Way*. Philadelphia 3, Judson Press, 1944. 69 p. \$60.

Ten-session unit: to help children realize that there are definite Christian ways of living; to enable them to discover results of choices made in Bible times and since then; to help them grow in their desire to make choices in harmony with God's purpose.

KELSEY, ALICE GEER. *Beyond the Blue Pacific*. New York 10, Friendship Press, 1944. 122 p. Cloth, \$1.00; paper, \$60.

Stories of the peoples in the countries of southeast Asia, such as Burma, French Indo-China, Thailand. Plans for using this to be found in *A Junior Teacher's Guide on Southeast Asia* by the same author.

## II. Religious Education of Juniors, Intermediates

ENGLAND, HERBERT K. *Listen, My Children*. New York 10, Fleming H. Revell Company, 1944. 143 p. Cloth, \$1.50.

These forty-five story-sermons, for all seasons of the year, cover a wide range of subjects and present great ideas and deep motives simply. They reflect an understanding of children's experiences.

\*POWELL, MARIE COLE. *Boys and Girls at Worship*. New York, Harper and Brothers, 1943. 198 p. Cloth, \$2.00.

New materials and techniques for teachers of children aged nine to fourteen. Includes story material, picture interpretations, prayers, litanies, and hymns. Worship services are grouped under areas in which some of the real experiencing of boys and girls seems to lie.

## III. Religious Education of Young People

### A. Intermediates

BOCARD, DAVID. *Getting Ready for Jesus*. Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1944. 64 p. \$35.

A study of the Old Testament showing the development of God's plan of salvation leading up to the birth of Jesus Christ. Approved by the Curriculum Committee of the Reformed Church in America.

BOWMAN, CLARICE M., et al. *Going Camping with Intermediate Boys and Girls*. Chicago 1, International Council of Religious Education, 1944. 105 p. \$1.00.

Comprehensive, illustrated leaders' guide, dealing with purposes, administration, leaders, Christian fellowship in the camp community, the camp program a laboratory for Christian living, and cooperation with home and church the year 'round.

JUDSON KEYSTONE SERIES. Vacation Church School Text. Dorothy Wells Pease. *The Christian's Guide Book*. Philadelphia 3, Judson Press, 1944. 80 p. \$60.

Ten-session unit to guide children through the experience of facing and solving everyday problems by a discovery and application of relevant Bible truths.

NALL, FRANCES. *This Globe—A Neighborhood*. New York 11 and Nashville 2, Abing-

\*Published during an earlier period.

don Cokesbury Press, 1944. 32 p. \$20.

Elective unit to help intermediates face the world situation from a Christian point of view. Leaders' helps included.

WOOLERY, FRANCES. *Singers of a New Song*. St. Louis 3, Christian Board of Publication, 1944. 32 p. \$25.

Work-and-study book for an elective unit in the Psalms. For use in summer camps, as well as in the local church.

### B. Seniors, Young People

\*GILBERT, CLARK R. *Devotions for Youth*. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 144 p. Cloth, \$1.75.

A resource book of devotional ideas for young people and their leaders. Although intended for use in group worship, it would be equally helpful for personal devotions.

\*LOTZ, PHILIP HENRY, editor. *Rising Above Color*. Volume V, Creative Personalities Series. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 112 p. Cloth, \$1.50.

Thirteen exceptional Negroes who are making notable contributions to our national life and to civilization are the subjects of these character-biographies.

### C. Young People

\*BABCOCK, FERN. *The Pioneering Church Series. A Study Outline*. New York 17, Association Press, 1943. 12 p. Free with each set of books in this series.

A study outline for the following in the *Pioneering Church Series: To Glorify God* by E. Fay Campbell, et al; *One God, One World* by Clarence Tucker Craig; *God and the Day's Work* by Robert Lowry Calhoun; and *What Is the Church Doing?* by Henry P. Van Dusen.

\*CALHOUN, ROBERT LOWRY. *God and the Day's Work*. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 74 p. Cloth, \$75.

A basic statement on Christian vocation, in *Pioneering Church Series* designed to broaden the vision of Christians in relation to the Christian world mission. Planned for use during and after the Student Planning Conference on the World Mission of the Church at Wooster, Ohio, December 28, 1943 to January 3, 1944.

\*CAMPBELL, E. FAY, Nichols, James H., and Alter, James P. *To Glorify God*. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 63 p. Cloth, \$75.

Deals with individual and corporate prayer and shows the centrality of worship in the exercise of our world Christian responsibility. In *Pioneering Church Series*, planned for use during and after the Student Planning Conference on the World Mission of the Church at Wooster, Ohio, December 28, 1943 to Jan. 3, 1944.

\*CRAIG, CLARENCE TUCKER. *One God, One World*. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 72 p. Cloth, \$75.

Interpretation of the biblical sources of our universal faith. In *Pioneering Church Series*, planned for use during and after the Student Planning Conference on the World



**The Rise of Christian Education.** By Lewis J. Sherrill. New York, Macmillan Company, 1944. 349 p. \$2.50.

The historical approach reveals that education is an inherent necessity in Christianity, so that Christianity cannot continue to exist without education, and that there can be no Christian education apart from a living faith.

In his careful survey of the history of education in the Christian tradition from earliest Hebrew beginnings down to the fifteenth century, Dr. Sherrill accepts the principle that Christianity of a given time and place governs the nature of the authentic education which the church carries out. No matter what else the church may be doing under the name of education, its authentic education is its impact on the people, growing out of the active body of convictions which it holds. The foundations of religious education are comprised of the living functioning answers men give to four persistent questions: What is the nature of the Supreme Being? How does he manifest himself most significantly? What is his will for men? How can men identify and secure the ultimate values of the universe? As these answers vary, among different men and in different ages, so education varies. Therefore, says Dr. Sherrill, Christian education is not to be conceived as one definite body of content, nor as one set of procedures. "A good understanding of the history of Christian education will do much to deliver us from that brand of educational orthodoxy which sets up its own definition of 'Christian' education and then outlaws from the true fold all who do not conform in theory and in practice. For by the historical approach one discovers how multiform Christian education actually is."

Following the method implied by what has been said, the author has given careful attention to the history of Christianity itself as he traces the theories and methods of education in order to show that Christian education did not exist in isolation from a living religion. He shows the correspondence between a changing Christianity and its changing education, even to the point where both of them seem far from the original premises of Christianity. He rightly points out that his study indicates the futility of attempting any remaking of education apart from a rebirth of the church itself.

Dr. Sherrill concludes that what is needed is a thorough method for studying what education at any selected time does to persons. He suggests that the framework for such inquiry is to be found in considering three questions: What is the central object of faith? What is the nature of the Christian Church? How do divine resources enter human life?

It is interesting to follow in this book the variations of education from that which existed under orthodox Judaism's insistence on Law as God's will, down through early Christianity's response to the Person of Christ, through the later concentration on credal formulations and sacraments, to the time of absolute dominance of the pro-

nouncements of the church in all matters of faith. The religion produces the education, the education produces more of its kind of religion. When it goes off at a tangent, it finally produces a structure which collapses of its own dead weight, or is redeemed by reformation starting from within or from without.

This is the most important book in the field of Christian education to appear in recent years. All readers will hope that Dr. Sherrill will find the strength to continue in a second volume, covering the centuries from the European Renaissance to the present, the process of research and evaluation which have proved so rewarding for the earlier centuries. A Christian educator has gone into the fields of the historian and theologian to show what they must do if they are to rightly serve the cause of Christian education. He has carefully avoided all controversy, but the reader will not refrain from making comparisons with critical books in Christian education that start with the modern Sunday school movement or with Horace Bushnell.

One thing is certainly shown, by implication at least; and that is how futile at last will be all attempts to define Christianity in the narrow terms of any particular theology or the thought forms of any particular era in the past, and how doomed to failure will be all attempts to control education to that end.

The book is carefully documented with more than thirty pages of notes. Readers who are used to the clarity and simplicity of Dr. Sherrill's earlier books will not be disappointed; Dr. Sherrill writes exceedingly well. But this is a scholarly book, the result of long study and thought and long experience in Christian education.

H. J. S.

**Christian Community.** By Creighton Lacy. New York, Association Press, 1944. 90 p. \$50.

In this manual the author has tried to tell the story of the Student Planning Conference on the World Mission of the Church which met at Wooster, Ohio last December. Those who attended the Conference, know that this Conference made a tremendous impact on all who were present. As the author says in his preface, "to interpret in cold type an experience like the Wooster Conference is a difficult assignment." Nevertheless, he has done a remarkable job in passing on to all who will read his story a consciousness that this Conference was truly a great spiritual experience.

The author feels that the greatest single achievement of the Conference was its experience of Christian community developed across interracial, international and interdenominational lines. Over and over again in this report there appears the emphasis upon the necessity and the opportunity for cooperation among Christian groups. The spirit of unity among Christian groups is expressed in the message of the Conference to students around the world.

It is interesting to note that major em-

phasis was placed on Christian vocation, an apparently full time Christian service on the campus drew the largest interest among the delegates of any vocational area considered. The author quotes a summary given by Winburn Thomas, the director of the Conference, as typical of its achievement. In brief, these conclusions were: a consciousness of belonging to the great ongoing Christian stream, a sense of the inclusiveness of the world movements in terms of work to be done, a recognition of the need for comprehensive vocational emphasis, and finally, a sense of mission and of commitment to working in a holy cause.

I. K. B.

**The Church and the New World Mind.** By William E. Hocking, et al. St. Louis, Bethany Press, 1944. 256 p. \$2.00.

These lectures at the Drake Conference held by the Disciples of Christ present a forward-looking, optimistic and practical approach to the church's part in the solution of world problems.

The three addresses by Professor Hocking of Harvard are particularly thoughtful and illuminating. He points out the grounds of "reasonable expectation" which church people may take toward the shape of the peace to come. He finds that world order cannot be based on force or authority, or even of law unsupported by faith, that religious faith is universal, creating a super-national fraternity out of which a genuine world order may be born. He finds that truth (the sciences) and beauty (the arts) and the contrast of right and wrong are universal that a world religion does exist, and that there are large areas of agreement among present religions. He deals with clarity and good sense with such knotty problems as the difference between appeasement and pacifism, as applied to states, the forgiveness of enemy nations, and equality among nations.

The remaining addresses deal in a very realistic way with some of the major aspects of the world situation and tell just what the Church and Christian peoples may do. The speakers were: Mr. Willmott Lewis of England, Dr. G. Baez Camargo of Mexico, Dr. Cleo Blackburn, Dr. Walter W. Van Kirk, Professor Georgia Harkness, and Dr. Rufus M. Jones.

These addresses are eminently readable and should do much to clarify and unify the thinking of church people on important issues now facing our country.

L. W.

**Teachers for our Times.** A Statement of Purposes by the Commission on Teacher Education. Washington, American Council on Education, 1944. 178 p. \$2.00.

*Teachers For Our Times* is another in a series. It reports significant findings of the Commission on Teacher Education. If the points of view reported in this book could be taken as those which will prevail in the years ahead for American schools then we could be very hopeful indeed. Whether or not they prevail depends upon the persistence of our free democratic way of life in line with American tradition and a school



stem relatively free from governmental control. One cannot help voicing a fear at just as we are making great strides in understanding what education in a democracy must be, we are in danger of losing our opportunities under the impacts of world revolution and the consequences of war. The kind of educational philosophy set forth in this book has much meaning for Protestant religious education.

H. J. S.

**The Brush Foundation Study of Child Growth and Development. I. Psychometric Tests.** By Elizabeth Ebert and Catherine Simmons. Washington, Society for Research in Child Development, National Research Council, 1943. 113 p. \$1.50.

This monograph reports the results of periodic examinations of a group of selected children "reasonably free from physical, mental and nutritional handicaps to the growth and development pattern" normal for each of them. There are no generalizations from this study. The findings are highly specialized and the conclusions limited to the particular group undergoing measurement, hence the undesirability of quoting them in a brief review. The study is concomitantly a testing of various tests commonly used in the measurement of children. Some such tests were found to be reliable, as other testers have concluded. Certain means of psychometric measurement were concluded to be less so. Specialists in the detailed study of child growth will find interesting data by careful study of this report.

E. L. S.

**The War and Mental Health in England.** By James M. Mackintosh, M.D. New York, The Commonwealth Fund, 1944. 91 p. \$1.85.

In this brief treatment of mental health in war-time England, the author stresses the fact that mental breakdown, though extensive is not so great as had been expected. He points out the extent to which England is prone to neglect prevention and stick to palliatives and mere relief. The discussion of adjustment problems, families, soldiers, workers, and relocated children may have some pertinence for us because of our great changes from normal living, even though the actual fighting is remote.

H. J. S.

**Christian Ethics and Economics.** By Thomas Garth McBride. New York, Richard R. Smith, 1944. 428 p. \$3.00.

A profound and comprehensive plea that cooperative economic order supplant the existing competitive order, on the ground that cooperation is the true law of nature, as it is of morals and religion. Religion as revealed in the Jewish-Christian Scriptures is in agreement with religion as revealed through nature that the way of self-seeking, competitive conflict is abortive and futile while the way of cooperation is constructive.

H. C. M.

**If This Be Forgetting.** By Earl Reed Silvers. Philadelphia 7, Westminster Press, 1944. 308 p. \$2.50.

It is good to see a denominational press publishing fiction of this type, which anyone can read without feeling the need of a soul

purge afterwards. It deals with the romance and married life of a young couple in a New York suburb. Urged by his wife, the husband becomes involved in a political struggle to clean up the town and out of the struggle gets a keener appreciation of life and saves his marriage from failure. The novel is not great fiction: its struggles are solved too easily and things turn out too well in the end; but the tale is interestingly told and is well worth reading.

R. A. B. and I. K. B.

**The Church and the War.** By Karl Barth. New York, Macmillan Company, 1944. 49 p. \$1.00.

A Letter to American Christians, giving answers by the celebrated Swiss theologian to seven questions asked him by Dr S. McCrea Cavert of the Federal Council of Churches about the relation of the Church to the war and post war problems. He makes an earnest plea that the "church be the church" by speaking unitedly the word of Holy Writ, assuming that this will not necessarily deal with concrete problems or issues as such, but that in principle it will afford the Christian solution.

H. C. M.

**A Handbook for the Wartime Campus.** Published for the National Student Committee of Young Men's Christian Associations. New York 17, Association Press, 1944. 192 p. \$1.00.

This is a program planning manual for those who are in charge of activities on campuses where they have military trainees. The author discusses the change which military life has brought to the college campus and describes program adjustments which must be made to meet the new needs. Campus religious leaders will find section two, which describes the kind of activities to which military trainees respond, not only interesting, but helpful. The author sees the religious task as including the broader educational and recreational activities, as well as the specifically religious task.

**And God Was There.** By Chaplain Eben Cobb Brink. Philadelphia, Westminster Press, 1944. 92 p. \$1.00.

God was there! A chaplain out of vivid war experiences shares the discovery of a deeper understanding of the presence of God. It is a moving story of men who have found God. The closing chapter entitled "Tomorrow" admits there are some to whom realities of religion mean little; that some are still groping, who have yet to find him. However, it adds that "when a man has truly found God, that man never again loses sight of him; that man is a changed man." A small book, but vivid in its account of how our boys have found God when they needed him most.

**The Manner of Prayer.** By William Douglas Chamberlain. Philadelphia 7, Westminster Press, 1943. 163 p. \$1.50.

An interpretation of prayer based chiefly on a study of the Lord's Prayer. The style is simple and concrete, easily readable by laymen, even though the author draws upon a rich background of scholarship. In addition to the chapters on the successive petitions of the Lord's Prayer there are chapters on intercession and on thankfulness.

## Additional Books Received

**ABUNDANTLY ABOVE**, by Harold Lindsell. Grand Rapids 2, William B. Eerdmans Publishing Company, 1944. 150 p. \$1.25. A novelized account of a young man's wrestling with problems of personal living, philosophy, religious faith and love in college. The approach is generally from the anti-scientific view.

**\*BEYOND THE NIGHT**, by Elmore R. McKee. New York, Charles Scribner's Sons, 1944. 243 p. \$2.50.

**\*BOYS AND GIRLS AT WORSHIP**, by Marie Cole Powell. New York, Harper and Brothers, 1944. 198 p. \$2.00.

**\*THE BROTHER**, Dorothy Clarke Wilson. Philadelphia 7, Westminster Press, 1944. 325 p. \$2.50.

**CHRISTIAN COUNTER-ATTACK**, by Hugh Martin, et al. New York, Charles Scribner's Sons, 1944. 125 p. \$1.50. A factual account of spirited resistance being made to Nazi authority by the churches of Europe. It covers Germany and the countries conquered by and allied with her.

**\*DISCOVERING THE BOY OF NAZARETH**, by Winifred Kirkland. New York, Macmillan Company, 1944. 64 p. \$1.25.

**\*GRASS ROOTS**, by Earl Schenck Miers. Philadelphia 7, Westminster Press, 1944. 404 p. \$2.75.

**\*GUIDING THE NORMAL CHILD**, by Agatha H. Bowley. New York, Philosophical Library, 1943. 174 p. \$3.00.

**HOME AGAIN**, by Margaret M. Scott. Philadelphia 7, Westminster Press, 1944. 241 p. \$2.00. A novel about a Florida farm girl who got to New York, met uniquely fascinating people, became immersed in social problems, and changed her own ideas of life.

**LISTEN MY CHILDREN**, by Herbert K. England. New York 10, Fleming H. Revell Company, 1944. 143 p. \$1.50. Forty fine sermons preached by a pastor to the members of his Junior Congregation, containing many illustrations from everyday life centered in a biblical text.

**\*MORALE FOR A FREE WORLD. AMERICA AND NOT AMERICA ONLY.** Washington, American Association of School Administrators, 1944. 462 p. \$2.00.

**THE PERSON OF CHRIST**, by Loraine Boettner. Grand Rapids 2, William B. Eerdmans Publishing Company, 1943. 215 p. \$2.00. A clear and enduring statement of the conservative interpretation of the question, "Who Was, or Who Is Jesus Christ?"

**\*PUPPY STAKES**, by Betty Cavanna. Philadelphia 7, Westminster Press, 1944. 262 p. \$2.00.

**RECENT TRENDS IN THEOLOGY**, by L. Berkhof. Grand Rapids 2, William B. Eerdmans Publishing Company, 1944. 47 p. \$1.50.

**\*RELIGION AND THE ISSUES OF LIFE**, by Eugene W. Lyman. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 140 p. \$1.00.

**THE SOUL AND ITS LIFE**, by Oscar F. Donaldson. Boston, Christopher Publishing House, 1944. 196 p. \$2.00.

**THE SURPRISING CHRIST**, by Howard P. Bozarth. New York 10, Fleming H. Revell Company, 1944. 142 p. \$1.50.

**\*TAD LINCOLN, THE PRESIDENT'S SON**, by T. Morris Longstreth. Philadelphia 7, Westminster Press, 1944. 236 p. \$2.50.

**\*THE URBAN IMPACT ON AMERICAN PROTESTANTISM 1865-1900**, by Aaron Ignatius Abell. Cambridge, Harvard University Press, 1943. 275 p. \$3.75.

\* To be reviewed.



## The Journal This Month

TWO YOUNG MEN say just what they think about the church in this issue—and it isn't all complimentary, either. Private Jones speaks for the service men and women and Mr. Beckes for those concerned with the young people back home. What they have to say is worthy of considered attention.

Vacation schools are practically upon us, but Miss Wagar's article may cause you to shift your program a bit to give more training in worship. You will also be interested in the story of a vacation school held fifty years ago. Children seem to have dressed more formally for the occasion than than they do today.

We have a suspicion that the article "I Think I'll Resign" will be mailed anonymously to more than one young and flighty teacher who needs a jolt. It wouldn't be polite but it might be a good thing for her pupils.

The three short descriptions of different systems of weekday church schools are interesting as showing a growing standardization of this type of work, which is necessary if it is to fulfill its real purpose.

Mr. Marion's article "We Learn Brotherhood" is one of the best we have had in this series. It would be very effective read as a part of a worship service in the adult department or at a women's society meeting.

## "In Times Like These . . ."

THE EDITORIAL BOARD has stimulating plans for the *Journal* in the months ahead. Here are a few glimpses of subjects for which articles are being planned:

The post-war building boom in churches—guidance articles in the November number, and a thrilling story of how one church studied its neighborhood before planning its new building.

How can churches actually take an effective interest in an election campaign? Where do we stand now on Christian education for world order?

What are the latest trends in temperance education? What about child evangelism movements—some of one kind and others of another? (There will probably be a special number on evangelism.)

More light on the needs of men and women coming back from the armed services, in view of activities already under way in the churches.

Many other interesting discussions

of teaching and administrative methods as well as special problems.

These plans for the coming year are but a part of a comprehensive editorial program now being worked out for the crucial years just ahead.

(Incidentally, the *Journal* circulation is growing in an exciting fashion. A friend writes in asking for our help in getting more subscriptions. He thinks his work is helped by every new person who learns to read and use the *Journal*. Would you like help like this, too? Just let us know.)

## Attention to Details

The following suggestions to teachers are taken from a card printed by the Committee on Christian Education

of the Presbytery of New York:

Be in your class seat before your pupils are. Give each a cordial greeting and a kind word when he comes.

Come regularly. If you don't your class won't. Give a definite amount each Sunday. If you don't your class won't.

Make the most of every answer, whether it be right or wrong, never ridiculing a wrong one.

Is a pupil absent? Visit him before next Sunday. If you can't do it, send him a letter. Don't fail to do one or the other. Pray for every pupil regularly every day by name.

Attend the morning service with them. If you don't go, they won't.

Invite the class to your home occasionally, for a good social evening.

Remember that your pupils are looking to you as their ideal.

## Where Honor Is Due

IN LINE WITH good American tradition, Mr. Charles A. Puckett began as a helper in the factory of the J. W. McCamish Company of Winchester, Indiana, and is now its superintendent. As is not always the case with similar careers, he has found time for a rich life in his church, community and home.



Charles A. Puckett

For the past twenty-two years Mr. Puckett has been enthusiastically elected president of the Randolph County Council of Christian Education. Under his leadership the county has attained the highest recognition for many years for the excellent work done in interdenominational activities. The Council has promoted young people's conferences and leadership training schools, has sent delegations to International camps, and held institutes for children's workers. The county convention each year has attracted more delegates than the entertaining church could seat, and has featured discussion groups and conferences led by leaders of state and national renown. The County Council has entertained the State Youth Conference and the Annual State Convention.

Mr. Puckett has also developed among the church people a sense of responsibility for the financial sup-

port of the work. The county program is well financed and the substantial apportionment pledged to the State Council is always paid in advance. Mr. Puckett has been for several years a member of the Executive Committee of the Indiana State Council of Christian Education.

Mrs. Puckett shares her husband's interests and enthusiasms. Their home is always open to guests and they have entertained more religious leaders than any other family in Randolph County. They have two grown sons, who remember that their father was interested in whatever hobbies were the concern of the moment, rooted at the school games, and was always interested in the school life of the city. At spare moments you may find Mr. Puckett doing some carpenter work at his home or on the small farm which he operates as a side line. He puts in a long day but he is always radiant with a joyous spirit and has a hearty sense of humor.

It comes as no surprise to learn that Mr. Puckett is an active worker in the Congregational Christian Church in Winchester, and has held practically every position in the church open to a lay leader. It is agreed that in each case he has executed his responsibilities well.

Mr. Puckett deprecates praise and writes, "As to the success of the county work, ninety-nine per cent of the credit must go to the very fine staff of helpers in the county council." This staff of volunteer workers reply that the wise guidance and consecration of Mr. Puckett is the undergirding power for the success of the work.